

Record Budget Nears For SBC

NASHVILLE (BP) — The Southern Baptist Convention appears to be on its way to topping its Cooperative Program budget goal for the year and receiving record funds to support the missionary, educational and benevolent work of its agencies.

The September 30 statement for the convention shows total collections for the 1965 calendar and fiscal year have reached \$16,170,835.

If the final quarter of the year follows the pace of the first three quarters the SBC's Cooperative Program receipts will reach \$22 million.

The budget goal for 1965 is \$20,335,000. This includes an estimated \$500,000 advance funds to be shared exclusively between foreign and home missions.

The amount needed to meet the operating and capital

needs of the agencies is \$19,835,000.

No matter how large the amount collected above \$19,835,000, all of it will go as advance funds to foreign and home missions, convention leaders said.

Porter Routh, Nashville, treasurer of the convention, said September Cooperative Program receipts from state Baptist conventions totaled \$1,637,431. This was ahead of September, 1964 when \$1,581,630 came in. It trailed slightly behind receipts of \$1,792,452 in August, 1965.

Designations Given

Designations for September, 1965 amounted to \$151,656. In August, they were \$296,342 and a year ago in September they were \$215,863. For the first nine months of 1965, designations stand at \$1,491,349.

Cooperative Program funds are sent from the 33,500 affiliated SBC churches to State Baptist Convention offices.

About one-third of the funds from the churches reaches the Southern Baptist Convention for denominational work on national and world scale.

It is allocated according to a percentage scale adopted by the convention. Designations go only to the agency indicated by the givers.

Southern Baptist Convention figures reported here do not include money retained for local use by churches nor funds kept by state Baptist conventions.

Roger Williams Memorial Sought

WASHINGTON (BP)—A national memorial to Roger Williams, early defender of religious freedom and founder of the first Baptist church in America, would be established according to a bill passed by the United States Senate.

The bill, sponsored by Senators John O. Pastore (D.) and Claiborne Pell (D.) of Rhode Island, passed the Senate with almost no discussion.

The memorial would be established at the site of the "old town spring" in Providence, traditionally called Roger Williams Spring. The purpose of such a memorial, as stated in the bill, is to commemorate Roger Williams' "outstanding contributions to the development of religious freedom in this country."

The Senate report on the bill states that Roger Williams' "best-known contributions to the development of America lie in his complete insistence on religious freedom and the separation of (Continued On Page 2)

BJA Makes Proposals

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs, in semi-annual meeting here, proposed a set of church-state principles relating to the "war on poverty" for consideration by Baptist agencies and churches.

In other action the Baptist Joint Committee set October 4-6 as the time for the 1967 Religious Liberty Conference. This year's annual conference, sponsored by the Committee, was on the theme, "Church, State, and Public Funds." The 1966 conference will be October 5-7 on "The Christian's Role Through Church and State."

Re-elected chairman of the Committee was Walter Pope Bins of Falls Church, Va. Bryan F. Archibald of Northern Baptist Seminary, and Alton L. Wheeler, executive secretary of the Seventy Day Baptist General Conference, were named first and second vice presidents. C. Emanuel Carlson is executive director.

The church-state principles proposed by the Committee resulted from church-state problems in some programs of the Economic Opportunity Act of 1964.

The proposals place emphasis on public administration and the use of public facilities in carrying out the programs of the "war on poverty." The statement recognizes, however, that emergency situations may require interim arrangements to avoid sacrificing the well-being of people.

The Baptist Joint Committee on Public Affairs is sponsored by eight Baptist groups.

Following is the text of the proposed church-state principles (Continued On Page 2)

PENNSYLVANIA CONVENTION PLANS MADE

HARRISBURG, Pa. (BP)—An evangelism conference and simultaneous revivals in 1967 and a functioning program of religious education in 1968 has been planned as a prelude to forming a new state Baptist convention in Pennsylvania.

The proposed convention would also include Southern Baptist churches in Southern New Jersey. Target date for beginning the new convention is January 1, 1969, according to action taken during a regional fellowship meeting here.

The Pennsylvania State Convention would pick up churches now affiliated with the Baptist Convention of Maryland and with the State Convention of Baptists in Ohio. It would stretch from the Atlantic Seashore to the Ohio border west of Pittsburgh.

It might be the 32nd State Convention to cooperate with the Southern Baptist Convention in national and world (Continued On Page 2)

The Baptist Re

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Convention To Meet Nov. 16-18

"Dollars For Gulfshore"

AN EDITORIAL

The Mississippi Baptist Convention Board has instructed the Baptist Record to announce the need for special gifts for the repairs of the hurricane damage at Gulfshore Baptist Assembly. While no special formal campaign will be made, it is hoped by the board that large numbers of churches and individual Baptists will respond to the need with a voluntary love offering.

We suggest that the Baptists of the state send "Dollars for Gulfshore" and that the goal in each church be at least \$1.00 per member.

Almost any Baptist can give at least \$1.00. Many can, and will, give much more... \$10.00, \$25.00, \$100.00 or even more. Few there are, men, women, children, who cannot give \$1.00. It can come from spending money, allowance, or piggy-bank. It can be money saved up by doing without dessert meals, or some luxury, for a few days.

These dollars should not come from the money one has planned to give to the "State Mission Offering," or to the annual "Love Offering for the Children's Village" which will be taken shortly. They should not come from the tithes and offerings regularly given to the church. Instead, this should be a special gift, over and above the tithe, or even a real sacrificial gift.

One church in the state has set an example. The pastor of the Woodville Church suggested to his people that they give \$1.00 per member for the repairs at Gulfshore. The church accepted the challenge and is doing just that. Churches all over the state could do the same, without hurting their own program, and with great blessing to Gulfshore.

What will these "Dollars for Gulfshore" do? They will help repair the assembly facility, making it ready for use again before next summer. They will make smaller the amount of money which must be borrowed for the repairs. They will make possible additions and changes which have been contemplated.

There are approximately 500,000 Baptists in Mississippi. If only one in five gave \$1.00 for Gulfshore, that would mean \$100,000 invested in the future of the work there.

Surely, one Baptist in each five in the state will be concerned enough to share in this offering.

I plan to be one of those who do. Will you join me? Why not make a gift through your church next Sunday, marking it "Dollars for Gulfshore"?

Reports From Rome

By W. Barry Garrett
VATICAN CITY (BP)—The controversial document on Catholic relations with Jews is again before Vatican Council II, this time with notable deletions and additions to previous proposals.

What started out as a chapter on Catholic ecumenical relations with emphasis on the Jews has now turned out to be a separate "Declaration on the Relation of the Church to Non-Christian Religions." As from the beginning of the fo-

cal point of public interest is the section on the Jews, but what is being largely overlooked is the approach to other non-Christian religions.

The purpose of the statement is to positionize the Roman Catholic Church against anti-Semitism, both in and outside the church, and to say that Jews of today as a group cannot be held guilty of the death of Christ as a result of the action of a small group of Jews centuries ago.

Debate for and against the declaration has been intense. Many bishops feel that the council cannot adjourn without a clear statement on the problem. Others are as insistent that the church would involve itself in political and racial problems in the Near East if it said anything on the subject.

At the insistence of many bishops the Jewish question was deleted from the decree on ecumenism and enlarged to include a Catholic approach not only to Jews but to other non-Christian religions.

The new version of the declaration (Continued on page 2)

Missionaries In Indonesia Safe

The Southern Baptist Foreign Mission Board has today (October 6) received notice through the U. S. State Department that all missionaries of the Board in Indonesia are safe and in no immediate danger. (The political situation in the country has been unstable since the "30th of September Movement" to overthrow the Government.)

There are 90 Southern Baptist missionaries — 38 couples and 14 single women — under appointment for Indonesia, and 57 of them are in Indonesia at present. They are stationed in seven cities on the island of Java, Djakarta, Bandung, Kediri, Semarang, Surabaya, Surakarta, and Jogjakarta, and two cities on Sumatra, Bukittinggi and Palembang.



Dr. Wayne Dehoney



Dr. Harold Graves



Dr. Josef Nordenhaug

Judson College Asked To Go Coeducational

MONTGOMERY (BP) — A special study committee of the Alabama Baptist State Convention has asked trustees of Judson college to make the school coeducational by September, 1966 and to set a tentative deadline of 1968 to enroll 550 students with existing facilities.

The study committee report was approved here by the executive board of the convention. Judson, operated by the Alabama Convention, is a senior college for women located in Marion, Ala. its enrollment has been around 350.

The convention operates two coeducational schools — Howard College in Birmingham and Mobile College.

The Alabama board recognized the question of admitting all academically qualified students to Baptist schools. It recommended "The boards of trustees of the institutions of higher education be assured of the convention's confidence in them and in their ability to determine wisely admission policies."

The 32-page study report deals primarily with the three Alabama Baptist Colleges. This report will be presented to the state convention in November for adoption and plans to carry out its proposals.

J. Lamar Jackson, Birmingham pastor who is chairman of the committee, pointed out the education picture before Alabama Baptists was studied with several questions in mind: (Continued On Page 2)



Dr. Jess Moody



Dr. Porter Routh



Dr. J. D. Grey

ADKINS HEADS HOMES FOR AGED GROUP

NASHVILLE (BP)—Paul R. Adkins of Dallas has been elected president of the association of Southern Baptist Executives of Homes for the Aging.

Adkins, director, Department of Aging, Buckner Baptist Benevolences, was elected at the association's annual meeting here. The association is a comparatively new organization which includes directors of about 15 homes for the aging operated by state Baptist conventions.

The Southern Baptist Convention Christian Life Commission office here serves as secretariat for the association.

The association will hold its 1966 meeting June 22-23 at Winston-Salem, N. C., with the Baptist Home in North Carolina as host.

RESEARCH SUPPORTS 1970 DECADE PLANS

By Roy Jennings
NASHVILLE (BP) — A project to help Southern Baptists plan for continued growth during the decade of the 1970's has taken a giant step forward.

Earlier, 41 study groups had made suggestions for a plan for growth. Separate research has now substantially backed up the reports of these study groups.

All sessions will be held in the host church, Dr. W. Douglas Huggins, pastor, except the youth night meeting.

Visiting inspirational speakers will include Dr. Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenn., and president of the Southern Baptist Convention; Dr. J. D. Grey, pastor of First Baptist Church, New Orleans; Dr. Harold Graves, president of Golden Gate Baptist Seminary, Mill Valley, Calif.; Dr. Josef Nordenhaug, general secretary, Baptist World Alliance, Washington, D. C., and Dr. Porter Routh, executive secretary of the executive committee of Southern Baptist Convention; Dr. Jess Moody, pastor of First Baptist Church, West Palm Beach, Fla., and president of the Southern Baptist Pastors' Conference, and Rev. Curtis Askew, missionary to Japan.

Dr. Moody will also be the principal speaker for the annual youth night session to be held in the coliseum.

The Biblical message to be given at the beginning of each session will be delivered by Dr. Wilbur Swartz, professor of speech at New Orleans Baptist Seminary.

A new feature this year will be a convention soloist, Mrs. Betty Stalenecker, of Ripley, Tenn., well-known vocalist who has appeared in the state before.

The opening Tuesday morning session will be one of the highlights with Dr. Earl Kelly, of Holly Springs, convention president, scheduled to be in the chair.

Dr. Kelly will bring the keynote address with the convention sermon to be given by Rev. Clarence Cutrell, of Grenada, superintendent of missions of Grenada - Yalobusha Baptist associations.

Other features of this session will include the introduction of new workers, committee reports, presentation of budget and the reading and referral of any resolutions.

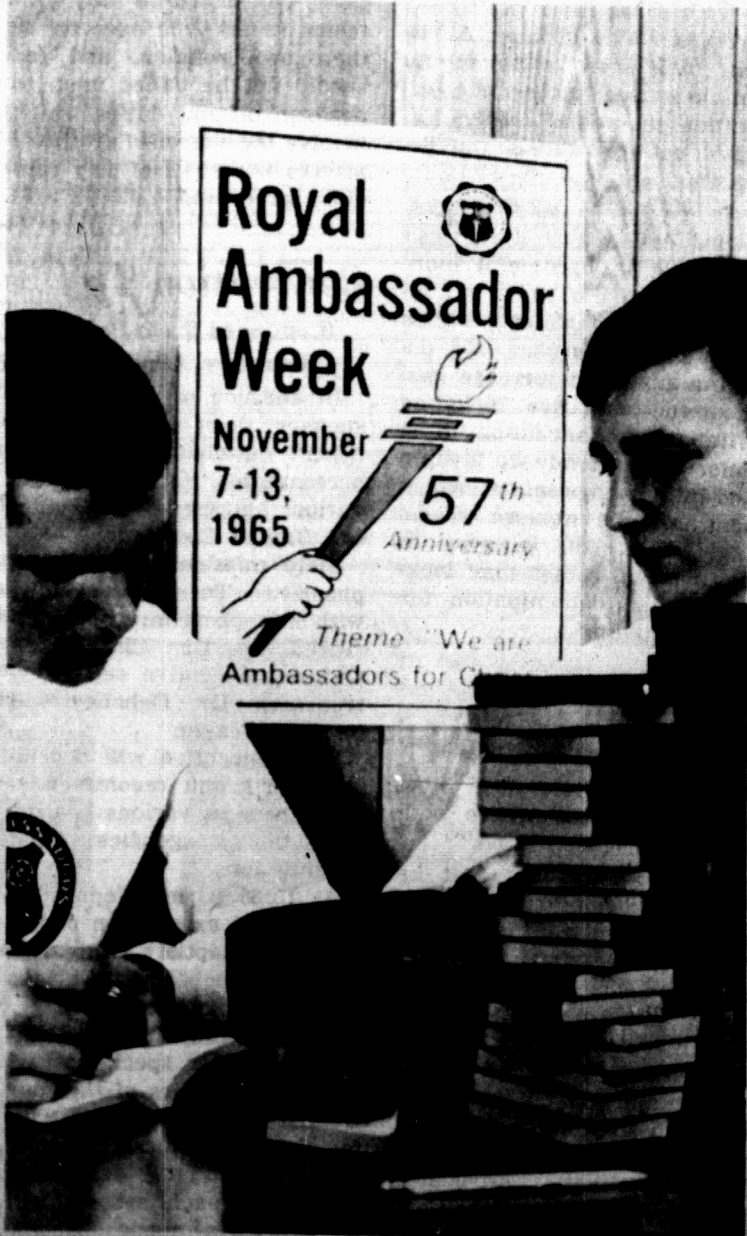
Election of officers is scheduled for Tuesday afternoon. If custom is followed, Dr. Kelly will be reelected for a second term.

To assist in presiding will be the two vice-presidents, Rev. Roy Collum of Philadelphia and Joe Jack Hurst, of Jackson.

Paul Adams, Starkville, is recording secretary with Horace Kerr, Jackson, associate recording secretary.

The convention will consider a record \$3,240,000 Cooperative Program budget and a recommendation from the Convention Board that an additional \$500,000 be authorized for the proposed new Baptist Building in Jackson.

The convention authorized \$750,000 for this building at its session a year ago but recent studies by the board have revealed that the additional \$500,000 will be necessary to construct a building to care for the needs of the convention during the next 20 years, according to Dr. Chester L. Quarles, executive secretary - treasurer. (Continued on page 2)



PRELUDE TO WITNESS—Marking soul-winning passages in New Testaments as a service project preliminary to Royal Ambassador Week captured the interest of two 16-year-old Memphis Ambassadors, Eddie Holmes (left) and Jack Webb. Thousands of Royal Ambassadors throughout the United States will take part in similar projects as they observe this special week November 7-13. Brotherhood Commission Photo.

Morrison Heights, Clinton, To Host Associational G.A. Gathering

Morrison Heights Church in Clinton will be the host church on Saturday morning, October 16, to the Hinds County Associational G. A. meeting. The meeting will begin at 9 o'clock and end at 11:30.

Dr. J. Clark Hensley, Hinds County Supt. of Missions, and Ruth Little, State G. A. Director, will be on the program. There will be conferences for each officer, for the Junior Counselors, the Intermediate counselors, and for the directors. A period of fellowship and refreshment is also planned.

All the G. A.'s, all the counselors, and all the directors from all of Hinds County Baptist church are invited.

Morrison Heights is located on Morrison Drive in Clinton, between Highway 80 and Clinton Boulevard.

Reports From . . .

(Continued From Page 1)
The declaration eliminates the term "deicide" (God-killer) in referring to the Jews. Some bishops want this term used in the text in order to be specific in naming the sin for which they do not hold the Jews accountable. Others say that the term aroused hostile emotions and should be eliminated from Christian vocabulary. They insist that the new text is as strong, if not stronger, as the one of last year, even though this controversial word is not in it.

Here is a portion of the new version of the declaration on the Jews:

"Although the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. Jn. 19:6), nevertheless what happened to Christ in His passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from Holy Scriptures. May all see to it, then, that in catechetical work or in preaching the word of God they do not teach anything that is inconsistent with the truth of the Gospel and with the spirit of Christ.

"Moreover, the Church, which rejects every persecution against any man, mindful of the common patrimony with the Jews and moved not

by political reasons but by the Gospel's spiritual love, deplores hatred, persecutions, displays of anti-semitism, directed against Jews at any time and by anyone."

In other sections of the declaration the Council discusses the role of other religious in answering the basic religious questions of mankind. Such questions are listed: "What is man? What is the meaning, the aim of our life? What is the moral good, what sin? Whence suffering and what purpose does it serve? What are death, judgment and retribution after death? Whence do we come? Where are we going?"

Future Course Charted

After discussing briefly Hinduism and Buddhism and "other religions," the document says, "The Catholic Church rejects nothing that is true and holy in these religions." It then charts a future course for the Church by the following paragraph:

"The Church exhorts her sons that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote those spiritual and moral goods as well as those socio-cultural values found among these men."

In relation to Islam, which has common historical roots with Christianity, the Council declaration proposes this:

"In the course of centuries quarrels and hostilities have arisen between Christians and Moslems. This Synod urges all to forget the past, and to work for mutual understanding and to preserve and promote together social justice, as well as peace and freedom, for the benefit of all mankind."

In a concluding section the Council document proclaims universal brotherhood of all men and excludes every form of discrimination. Specifically, it says:

"The Church thus reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, colour, condition in life, or religion."

The new document is now up for voting by the Council. The decision will be whether or not last year's document will stand or the new one will be approved or if further changes will be made.

By Gainer E. Bryan Jr.
Americans United Special Correspondent

Vatican Council II
ROME (POAU)—The World has hailed a vote of Vatican Council II in overwhelming support of religious liberty in principle and a visit of the "pilgrim pope" to the United Nations.

These two events are sensational demonstrations of the aggiornamento, or updating of the Catholic Church. They are painstakingly calculated to move the Church abreast of modern times in fact and especially in world opinion.

The developments emanating from Rome, however, must be viewed in the light of the Catholic teaching of the one true church, which the Catholic Church claims to be, and the one true religion, which it claims to possess uniquely in its fullness.

Fund Warning

This teaching impels it to regard religious diversity as an abomination and religious unity, under the Church of Rome, as the only worthy objective. The unalterable basis on which it will allow a return of the "separated brethren" to the true fold is the acknowledgement of the Pope—the priest king—as Christ's representative on earth and the human head of the visible church.

In Catholic countries such as Spain and Portugal the Catholic Church offers other religious groups more toleration



RECEIVING all Sophomores, Juniors and seniors on Tuesday evening, October 5, were left to right: Mrs. Harold Fisher; Mrs. Cheryl Aultman; Macon, president of the Student Government Association; and Gloria Glover, Memphis, president of the Junior Class.



LEFT TO RIGHT: Sharon Ball, Savannah, Tennessee, president of the Blue Mountain Baptist Student Union; Mrs. William M. Whitehead, dean of students, who served cake to all guests; and Violet Lanier, Mobile, Alabama, a sophomore guest. Miss Ball is the daughter of the pastor of First Church, Savannah, Tennessee.

450 ATTEND RECEPTIONS

Earlier in the current session, President and Mrs. E. Harold Fisher, of Blue Mountain College, honored all new students and members of the Student Government and Baptist Student Union Councils, with a reception, given at

instead of full religious liberty.

Those who cherish religious liberty as their cardinal principle cannot regard the Roman Catholic Church as a firm ally in the cause of religious liberty until that church has proved its pronouncements by its practice in the countries it controls. They must look behind the headlines that are now spreading immense goodwill for the Catholic Church in liberty-loving countries to examine the facts of this Catholic action on religious liberty.

The first fact is that the Vatican Council still has not approved a definitive declaration on religious liberty but has merely adopted in principle a text proposed as a basis for a declaration. By vote of the Council, the text must be revised "in the light of the Catholic doctrine of the true religion" and other amendments submitted by the Council fathers. Because of the strenuous objections of prelates in Spain and Italy to the present text and the ingrained desire of the hierarchy for as near unanimity as possible, the present document is most likely to be diluted to appease the conservative objectors.

The second word of caution is that the present text has built-in loopholes or escapes that will allow the dissenting prelates to negate the principle of full religious liberty in Catholic countries and go on practicing the traditional Catholic toleration of "error" in their countries.

These loopholes exist in the provision that man must be free from coercion in religious matters "always within due limits." The limits are specified as safeguarding of public peace, protection of public morality, and protection of equal rights for all citizens. Baptist leaders who have lived under Catholicism in Spain and Italy testify that these are familiar phrases which have been used in the past as pretexts for the denial of full religious liberty to them.

A third warning is that the document holds that the recognition of a particular religion by the state is compatible with the principle of religious liberty being enunciated. In other words, the schema does not uphold the separation of church and state. The degree of religious liberty that it would support thus falls short of the American ideal and lapses back to European standards.

A fourth reminder is that the document does not deal at all with internal freedom in the Catholic Church. The Church continues to be monolithic in its power structure and authoritarian in its administration. It denies to its own adherents the liberty of Armstrong, home of the college president.

On Sunday afternoon, October 3, from three until five o'clock, President and Mrs. Fisher entertained with a reception, honoring all new appointees to the faculty.

On Tuesday evening, October 5, the president and his wife received all members of the Sophomore, Junior, and Senior Classes, for a special reception given in their honor. A total of approximately 450 guests have attended the receptions.

Trustees of Blue Mountain College have set the date of Tuesday, March 8, for the inauguration of Blue Mountain's new president, who before coming to Blue Mountain, was a member of the State Board of Education, Jackson. Mrs. Fisher, a graduate of Blue Mountain, is the immediate past president of the Central Mississippi Blue Mountain College Alumnae Chapter.

Any method is good if the Holy Spirit uses it for the building of God's kingdom. Even the best method is bad if he does not use it.—From general findings committee report on types and methods of work.

conscience which it proclaims for the world and which the Archbishop of Baltimore, among others, declares that Church fathers have historically taught. There must be unquestioning obedience of its dogma and its discipline, both handed down from above.

The Catholic declaration on religious liberty, as it now stands, will thus be an instrument to advance Catholicism in countries where it is in the minority by presenting it as more liberal than it really is, and to sacrifice nothing in countries where it already dominates. It is a contradictory accommodation of Catholic dogma to modern times.

"Sure, the Catholic Church would like to have full religious liberty in Russia, but they will not grant it in Spain," a Spanish Baptist pastor told the writer.

A non-Catholic's response, therefore, to a Catholic declaration on religious liberty is one of skepticism and caution. This attitude is dictated absolutely by Catholic dogma, Catholic tradition, Catholic history, the present text of the declaration itself, and the debate in the Council.

Objectivity is of course always essential. Baptists must remain open-minded to the possibility of deviations in Catholic policy which might at least temporarily advance religious liberty in Catholic countries.

The test of Catholic fidelity to the professed principle of full civil religious liberty will not come in a country like the United States, where this liberty already has been won by Protestants, Jews, and secularists. It will rather come in terms of Catholic practice of this preachment in countries such as Spain where Catholics control and non-Catholics are in the catacombs.

Research Supports

(Continued from page 1)
The remaining surveys will be completed by May 1966.

The "70 Onward" project, authorized in 1963 by the Southern Baptist Convention, will provide Southern Baptist churches with a long-range plan for sharing the Christian faith with the world.

The denomination will consider the recommended long-range plan in 1967 at its annual convention in New Orleans. If approved, it will become effective in 1970.

Albert McClellan, Nashville, chairman of the "70 Onward" steering committee, said the plan will point out basic areas of work Southern Baptist churches feel they should be doing. It will also contain annual convention emphasis built on these areas.

McClellan is program planning secretary, SBC executive committee.

As a denomination, Southern Baptist have been using annual emphases as guidelines for churches since 1957. The 1965-66 convention emphasis is on the theme, "a church fulfilling its mission through proclamation and witness."

McClellan said the project began with 41 study groups composed of 615 Southern Baptist pastors and lay leaders spending three months in basic research. The 615 came from every section of the denomination.

The study yielded information which was refined into (1) Suggested areas of work for churches, (2) The underlying objective of the church and (3) Some specific suggestions to Baptist churches and the denomination.

The suggestion to Baptist churches which participants in the verification survey liked best said:

"The church must involve herself more fully in redemptive discipline. This includes the orientation and absorption of the new convert and new member. It also should include a follow-up and a follow-through of the redemptive ministry to inactive and indifferent members. In our search for new members, we must not lose sight of the needy among our present membership."

Other Suggestions

Other popular suggestions urged churches to have more concern for needs than for schedules, increased lay participation and leadership, an improved quality of worship resulting in a right Christian spirit and intelligent Christian action, and a renewal of an emphasis upon prayer and commitment to proven Southern Baptist methods and programs.

The suggestion to Baptist churches which got the least support said:

"Many vital social services and resources in the community are available to augment and complement the ministry of Christ through the church. These agencies and services are usually staffed with competent, highly trained specialists. The church is urged to become familiar with these services and to avail herself of such ministries as are needed and desired."

Other less popular suggestions called for Baptist churches to become a more integral part of their communities through cooperation with other churches and denominations, to increase specialized ministries including Christian sex education, to be aware of the tendency to cling to traditional practices which fail to meet modern needs, and to take the initiative in programming rather than looking to the denomination for full scheduling.

Roger Williams . . .

(Continued From Page 1)
church and state at a time and in an area where both were vigorously denied."

It also points out that he "was a progenitor of many of the ideas that were later written into the Declaration of Independence and the Constitution and a person to whom all Americans owe a debt of gratitude."

A companion bill has been reported from committee and is pending in the House of Representatives. Advocates hope for approval before Congress adjourns this year.

In 1960 a similar bill passed the Senate but died in the House. Bills to establish such a memorial have been introduced in other sessions of Congress but were not acted upon.

BJA Makes . . .

(Continued from page 1)
ples relating to the Economic Opportunity Act:

Proposed Policies for Baptist Agencies and Churches Respecting the Economic Opportunity Act of 1964

October 6, 1965

We, the members of the Baptist Joint Committee on Public Affairs, recognize that many of our nation's people face serious economic, educational and health deficiencies. We commend the efforts of the government to come to grips with these problems. Congress has enacted bold legislation to cope with these acute social problems. We are concerned, however, that all attempts to deal with these problems, both through the enactment and administration of appropriate programs, be consistent with the following general principles and procedures in church-state relations which we affirm.

I. Program administration.

1. We favor public administration of all such programs.

2. If a public agency is not available to administer such a program in a given community, we would look with favor upon a broadly representative ad hoc committee in a local community to administer such programs.

3. We do not favor national, state or local ad hoc committees whose representatives are selected on the basis of religious affiliation to promote or administer such programs.

4. We are opposed to any program supported by government funds being placed under the administration of a church or church-sponsored institution.

II. Facilities.

1. We favor the use of public facilities for all such programs. However, if public facilities are not available, church facilities could be used provided that (a) the programs are not under church sponsorship or administration, (b) the use of church facilities does not prejudice the program, and (c) no public funds shall be used to build up the resources, the programs, or the equipment of any church or other organization dedicated to religious objectives.

III. Contracts for special services.

For those programs which cannot be carried out under the above principles, contracts with public or private agencies may be utilized on the basis of payment for services rendered to accomplish the desired objectives. In such cases we hold that all contracts and agreements shall explicitly protect the non-sectarian nature of all such public programs conducted under the authority of the Constitution of the United States. We further hold that all persons recruited or employed for services in such contractual programs (a) should be selected without references to religious affiliations or positions, (b) should be fully protected in the free exercise of their own religion, and (c) should not be called upon to perform official duties which involve the exercise of official powers in behalf of any religious programs.

Convention To . . .

(Continued From Page 1)
Seminary Luncheons

In addition to the featured speakers there will be several other out-of-state program personalities, to represent the various agencies of the Southern Baptist Convention.

State missions will be emphasized Tuesday evening with the program to be directed by Dr. Chester L. Quarles, executive secretary-treasurer. Dr. Dehoney will be the speaker.

The convention will consider reports and recommendations from its various boards, institutions, agencies and commissions.

At 12:30 p. m. Wednesday the alumni association of the Southern Baptist Seminaries will hold luncheons at various places in Jackson.

Among groups and individuals to render special music will be the choirs of the four Baptist colleges and the Gilfoy School of Nursing.

The opening devotional service at each session will be led by a music director from over the state.

Other members of the order of business committee are Rev. J. C. Renfro, Brandon; Rev. Joe Stovall, Lucedale; Sam Peoples, Vicksburg and Dr. David Grant, Jackson.

Rev. C. W. Thompson

Accepts Church In Alabama

After eleven years and three months as pastor of Ellenville First Church, Rev. C. W. Thompson has resigned to accept the pastorate of First Church, Lexington, Alabama, effective October 15.

The membership increased in the eleven years from 484 to 659. One of Mr. Thompson's major services to young people has been the teaching of a Bible class at Jones County Junior College, Ellenville.

When Thompson began his pastorate at Ellenville, the church had just completed the building of a new sanctuary and the first floor of the educational unit, on which there was an indebtedness of \$92,500. This was paid off within six years.

In 1961, the church launched another building program to add the second floor to the educational unit and erect a new parsonage. This indebtedness on these was paid off by July 1, 1965.

Cooperative Program contributions have increased from \$1,394 to \$6,903, and proportionate increases have been made in the special mission offerings.

The pastor's wife has shared largely with him in his work. She assumed guidance and much of the processing in setting up the church library—a project to which she has devoted many hours of work. Mrs. Thompson is also an outstanding teacher of church study courses, teaching not only in her home church, but also in many other places as a state-approved Training Union worker. She now holds all five diplomas, with all the seals on each, in the Southern Baptist Training courses.

Pennsylvania . . .

(Continued from Page 1)
denominational programs. There are 29 such conventions now and plans are under way for other state conventions in New York - New England, jointly, and in West Virginia. The Ohio Convention would contribute churches to each of the three prospective new conventions. So would the Maryland Convention if it had cooperating churches inside the West Virginia boundary to become affiliated with a new West Virginia Convention.

The 1969 target date for the Pennsylvania State Convention was announced during the Annual Fellowship Meeting of Southern Baptists from Pennsylvania and Southern New Jersey, held here.

The new convention expects to have 70 churches and 10,000 church members total when it is organized. This would qualify it to receive financial aid from the SBC Home Mission Board for joint state missions and home missions projects. Such aid is vital to the financial health of a new convention.

Redford Speaks

The Pennsylvania Convention apparently would have three major associations of churches—one in greater Pittsburgh and western Pennsylvania, one in the Harrisburg area in the central part of the state, and the third covering the area from Philadelphia to Atlantic City on the Jersey coast.

Courts Redford, retired executive secretary of the Home Mission Board, now living in Bolivar, Mo., delivered the principal address at the regional meeting in Harrisburg. Strength of the convention area to date was estimated at 23 churches, 18 missions and combined membership of 4000 in these churches and missions.

Southern Baptists in the Los Angeles metropolitan area of 7,000,000 people have been allotted \$80,000 of Cooperative Program money to begin new mission work.



REV. R. T. HEGWOOD, pressman, adjusts ink rollers on the new press at the Baptist Spanish Publishing House, El Paso, Texas. The "iron preacher" will print materials for Baptist work in many countries. Mr. Hegwood was formerly pastor of Pilgrim Rest Church, Copiah County. (His son, Mike Hegwood, was formerly employed by the Mississippi Baptist Convention Board, at the Baptist Building in Jackson.)

ANSWERS NOTICE IN BR— MISSISSIPPIAN OPERATES NEW "IRON PREACHER"

By Robert Ryan
Southern Baptist Missionary
The pressman for the new \$73,500-Miller TPJ Perfector Press now in operation at Baptist Spanish Publishing House, El Paso, Texas, was an answer to prayer. Recognizing that this machine would demand a skilled craftsman, the Mission set about praying for such a specialist. Notices were run in commercial papers as well as in state Baptist papers.

In Mississippi, a deacon called the notice in the Baptist Record (April 1 issue, page 8) to the attention of his pastor, Rev. R. T. Hegwood, an experienced operator of precision presses. Mr. Hegwood visited the Publishing House in April and returned home to seek the Lord's direction. (The deacon was a member of Pilgrim's Rest Church, Copiah County, where Mr. Hegwood was then pastor.)

In May, the Publishing House Mission prayed through its five-day annual meeting. The last day, after closing time, a long-distance call came through. Mr. Hegwood had heard God's call and answered the challenge of the "iron preacher." Someone began the "Doxology," and the Mission dispersed with renewed faith in Him who meets its every need.

Dedication
On August 18 the Baptist Spanish Publishing House, under the leadership of Dr. Frank W. Patterson, director, dedicated the new press, a gleaming reality of answered prayers and dreams come true.

As the chapel bell announced the hour, the press slowed to a silent stillness. With one accord the congregation rose to sing, "I love to tell the story . . . of Jesus and his love," and Dr. Thomas W. Hill, also a former Mississippian, president of the organization of Southern Baptist missionaries at the Publishing House, prayed, "We give back to thee the instrument which thou hast given

us."
"Iron Preacher"
The \$73,500 "iron preacher," recently erected in the production room and representing more than the entire capital investment of the Publishing House 25 years ago, symbolized not only the growth of the institution but also the growth of Baptist churches in the Spanish-speaking world.

As members of the Publishing House staff anticipated this growth, they began to pray for a press equal to the foreseen production increase. The Foreign Mission Board, at the request of the Baptist Spanish Publishing House Mission, listed it as an item to be supplied out of income for 1963 and 1964.

Meanwhile, the directors of the Publishing House and the production division staff studied presses. As the last installment of funds was being granted, they chose the Miller TPJ Perfector Press because of its singular adaptability to their need. Not only can this press use the offset plates prepared for the old press, but, because it has two printing units, it can produce twice the number of impressions, operating simultaneously in two colors or on both sides of the sheet of paper.

"If the number of plate changes were limited and the same size sheet of paper used continuously, this press could produce 1,152,000 pages per day, 5,760,000 per week, or 299,520,000 per year," said Merle Lee, assistant production manager. "This, of course, the Publishing House does not propose to do because of the different needs it has for the press."

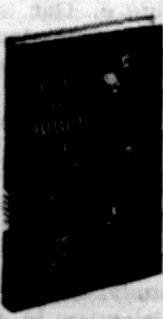
Mr. Hegwood
Speaking at the dedication service, Mr. Hegwood told of his love for the pastorate and of his joy in personal witness.

I would rather have five minutes a day of your prayer time than five dollars a day of your money.—Van Gladen, missionary to Mexico

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BILLY GRAHAM FILM— COAST THEATERS TO SHOW "THE RESTLESS ONES"

The Mississippi premiere of "The Restless Ones," a film exclusively distributed by Billy Graham Evangelistic Films, will be shown at the Paramount Theater, Gulfport, October 28, 29 and 30. The Saenger Theater in Biloxi will show the film October 31, November 2, and November 3.

Other towns in Mississippi planning to show "The Restless Ones" are Meridian, Jackson, Hattiesburg, and Clarksdale.

Judge Luther Maples is Premiere Chairman for Biloxi and Gulfport. Those desiring advance tickets for the Coast showings may call 864-5872 at the Markham Hotel in Gulfport.

Billy Graham Evangelistic Films are now being shown in local theaters and in civic auditoriums, rather than in churches, as formerly, according to John Winters, of Clinton, representative for Mississippi.

Whereas in churches, one per cent of the audience made decisions as a result of the film, seven per cent of the audience responded in the first three premieres in city theaters.

When "The Restless Ones" was shown in Lubbock, Texas, 8,400 attended; there were 550 decisions. At Albuquerque, New Mexico, 8,000 attended; there were 700 decisions. At Bakersfield, California, 8,900

attended; there were 429 decisions.

Mr. Winters states, "This represents about 7 per cent (decisions) which is by far the highest we have seen in the fourteen years of film evangelism. In some of the showings, as high as 15 per cent of the audience responded."

"Although Albuquerque attendance was listed as 8,000," he continued, "this may be doubled, since the local committee has extended the meeting another week in the theater. The first week's attendance broke all records for a week's run, in the history of the State Theater. In Lubbock, Texas, the film broke all attendance records for a continuous run in the auditorium built in 1955."

"Next are Toronto, Atlanta, Lancaster, San Diego, Buffalo, San Angelo, and Winnipeg. Pray for these cities that God will continue to pour out His blessings. Pray that God will continue to give strength as the tremendous pressures mount. Praise God for the miracle we are witnessing. For many of us it is an answer to years of prayers. This is God's doing, and it is marvelous in our eyes."

For further information about Billy Graham Evangelistic Films, contact Mr. John Winters, Box 891, Clinton, Mississippi.



Rev. J. B. Smith

To Retire

Rev. J. B. Smith, pastor of First Church, Ackerman, will retire on October 31. He will continue to live at Ackerman, where he has been pastor since 1957. (He also served this church from 1936 to 1941.)

Born at Drew, Miss., Mr. Smith graduated from Mississippi College and Southern Seminary. He and his wife are the parents of three sons and one daughter.

Mr. Smith was ordained to the ministry at First Church, Indianola, on September 13, 1926. Churches where he has been pastor, other than Ackerman, include First Church, Mackville, Kentucky; Hollandale Church; and First Church, Magee.

He has been active in denominational affairs. In Kentucky and in Mississippi, he was a member of the Convention Board. In this state, he has served as a member of the Executive Committee of the Mississippi Baptist Convention Board, as Chairman of the Personnel Committee of the Board; as Chairman of the state Temperance Committee; and as chairman of a special committee which studied the set-up of Mississippi Baptist Seminary.

For supply preaching, Mr. Smith may be reached by mail or by telephone at Ackerman.



MELITA ANN SHOEMAKER, 11-year-old Junior girl of Clara, First Church has been elected as pianist for the Sunday night church services. Melita will continue playing for the opening assembly in Training Union, as she has for the past two years. Melita also plays a clarinet in the Clara High School Band. She is the daughter of Mr. and Mrs. N. L. Shoemaker, Jr., who are leaders in the Training Union department of the church. She is the pupil of Mrs. Katherine Carter, her aunt.



WOMEN WEARING THE COSTUME OF THREE COUNTRIES stand in front of backdrop used for the annual meeting of the Woman's Missionary Union of Rhodesia. They are Mrs. J. Nyathi, of Sanyati, in Nigerian dress; Mrs. A. Nairamasanga, Salisbury, Arab dress; and Mrs. F. Muringal, Gwelo, Indian sari. Representing the meeting's theme, "For God So Loved the World," the backdrop was used earlier by the Southern Baptist WMU at an annual meeting and then given to the Rhodesian organization.

Does God Tempt Us

By S. L. Morgan,
Baptist Home,
Hamilton, N. C.

Do we sometimes wonder how Jesus could put into his Model Prayer the curious petition, "Lead us not into temptation"—as if God could tempt us to do evil. Assuredly he could not in the usual meaning of "tempt"—to incite us to do evil.

Reading my diary, kept for over 60 years, I've just come on an incident illustrating the meaning of "tempt" in this petition.

My wife's oldest brother and his wife, a splendid pair, had a superbly lovely daughter, an only child. At 18 she was already a lovely musician and a delightful conversationalist, alike with young and old.

They had radiant dreams for her. She was in one of the leading New England colleges for girls, and very popular with faculty and students.

One night at nearly 11 she said to her roommate, "I'm going to the kitchenette to do some pressing." Next morning she was found dead on the floor, the pressing board collapsed on the floor. To this day it remains a profound mystery, and one of the greatest tragedies in the history of the college. Death could not have been due to gas, for the gas light was cut off. When the parents went, they were treated with high honor by both faculty and students, for she was extremely popular.

Years later I visited the father. He said, "I'd give the

world if I could be sure I'll see her again!" He had lost his faith in a good God. It was inexplicable to his keen mind. It has been too hard for him.

"Temptation" in the petition means testing or trial. Paraphrasing the petition, "Father, so guide and protect me that I will not come into a situation too hard for my weak strength." It is the cry of weakness.

For this father it would have been the petition, "Father, let me never come into a situation that may rob me of my faith in a good God."

If I'm hungry and you tell me you care for me but do not give me bread, I'm not going to believe you. — E. Luther Copeland, missions professor, Southeastern Baptist Theological Seminary.

\$370,957 Needed—



• \$370,957 needed in October to meet
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The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi

JOE T. ODLE, Editor

Religious Liberty Conference

One of the major problems facing Baptists, and especially Southern Baptists, at this time, is the matter of accepting federal funds for their institutions.

At the call of the Baptist Joint Committee on Public Affairs, about 250 Baptist pastors, denominational leaders, educators and other laymen, met in Washington last week in a Religious Liberty Conference to discuss the issue.

The group had no authority to make a decision for Baptists, but simply were gathered to consider the matter, and to try to find some guide lines for Baptist thinking. This was the ninth such conference, all of them discussing some area of church-state relations and religious liberty.

The theme of this conference was "Church, State and Public Funds". This was a particularly fitting subject since so many states are wrestling right now with the problem of what to do about their institutions participating in the funds now available from the government for certain areas of the work of colleges and hospitals. Some institutions already are accepting the funds, but in most Southern Baptist states the issue still is to be decided. Some states are expected to take action at the coming fall conventions. This conference explored the problem especially as it related to educational institutions.

Several Mississippians participated in the conference, including the executive secretary, the president of the state convention, a representative of one of the colleges, three pastors, a department secretary of the state convention work, and your editor.

Divided Opinion

From the very start of the discussion it was evident that Baptists are divided on the matter of accepting federal grants for the institutions and as sessions progressed it became clear that no united decision would be possible. Opinions were too strong, and differences too wide for that. The meeting was most valuable, however, because the divisive issues were carefully explored, and the probable results of the decision any state or institution may make, was clearly shown.

For Acceptance

Arguments for accepting the grants for the colleges might be summarized as follows: The institutions are a part of the national life, and must share in that; the question of taxation for the support of private institutions, already has been settled, and is now a fact, so Baptists, as taxpayers, should participate in the funds being made available; the institutions are rendering a service to the nation as a part of the educational structure, and these grants are simply payment for services rendered; if they do not accept the grants, Baptist churches and institutions long have been accepting certain funds from government sources, such as tax exemption, payment for special services by the institutions, federal loans, etc., and the acceptance of these new grants simply is an extension of the practice of Baptists in the past; the colleges cannot live without more money, and it is not available from the supporting denominations, so federal funds must be accepted; the institutions are not churches and therefore the church-state principle actually is not involved. There were perhaps some other arguments but these seem to be the main ones.

Against Acceptance

Opponents of the acceptance of federal grants made the following arguments: Baptists have contended for absolute separation of church and state, and the acceptance of these funds means abandonment of that principle; the institutions have a special educational purpose, with a first responsibility to the supporting denominations, rather than to the government and the general educational field; acceptance of funds from the government means the eventual loss of control of the institutions; the present available grants forbid the teaching of sectarian religion in the buildings or programs supported in part or whole by federal funds, and it is unthinkable that any area of any Baptist institutions should be so limited; the argument that Baptists are taxpayers, and thus should get their share of the available tax funds, is the argument that Roman Catholics long have made; the acceptance of these funds destroys the Baptist witness against mixing church and state affairs; the present grants to higher education are the first step to making similar grants to elementary and primary education, which opens the door for tax support of all areas of church work. Baptists are able to support their institutions for the fulfillment of the purposes for which they were founded and if they cannot do so they should get out of the educational field; Baptists should not try to compete with state supported institutions in all fields of education, but only in those which are of primary value

to the supporting denomination; Baptists must face the fact that the large majority of their students are going to non-Baptist institutions and must concentrate more and more of their support to special ministries on those campuses. Again, this may not be all of the arguments, but this summarizes most of them.

Complex Problem

The complexity of the problem is clearly seen as one considers all of the above contentions, and it must be remembered that strong proponents are found on each side of the issue.

Moreover, it seems that a clear "yes or no" position is difficult to maintain, in the light of what Baptists already are doing, or have done in their relationship to the government.

As we said in the beginning, no clear decision came out of the Washington meeting. Although many favored the acceptance of federal funds under certain conditions and limitations, a large group, possibly just as many, favored rejecting them. All participants made it clear that they fully supported the institutions, but differed on how their work should be financed.

It is very evident that the debate will continue, and that final decisions must be made by the states controlling each institution. It is probable that some will accept the funds and others reject them. As a free people this is possible among Baptists.

Conformity Agreement Not Involved

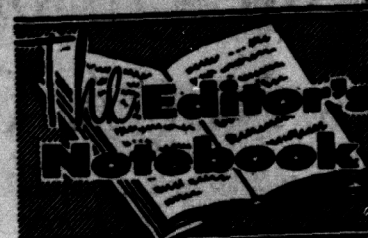
It should be made clear that the matter of the Civil Rights Conformity Agreement was not an issue in the Washington conference. The majority of the institutions have signed that, and most Baptists feel that the use of the Student Loan Fund, which was the major issue involved in the Mississippi discussion last spring, actually is not an acceptance of federal funds by the college, since the loans are made to the students and not to the college.

Mississippi Must Decide

Mississippi Baptists must make further decisions in these issues. They are being discussed through the Baptist Record, in pastors conferences, and in other places. A special session of the recent Convention Board meeting was given to the matter.

Whether the issue will be brought before the coming convention remains to be seen. While the trustees have the final authority in decisions on the federal funds, it is probable that they will seek guide lines from the convention itself.

It is an issue which will not "just go away." Baptists must decide what they will do.



We assume (falsely) that preaching equals communication. We confuse exposure to a message with reception of the message. The two are no more necessarily related than exposure to measles and contraction of the disease. It is not enough to rest assured that the word we preach is "sharper than any two-edged sword." We must recognize that this sword is being called upon to penetrate the cold steel of hostile hearts, and we must learn the proper use of the weapon. —Gomer R. Lesch in "Creative Christian Communication," (Broadman Press, 1965).

One counselor of youth suggested to his counselee who was discussing the complexity of problems facing him, "May be it'd be better if you just take things as they come." "That's just the point," countered the youth, "I can't handle them that fast!" This youth was expressing the feeling that many of his peers have. —Ray F. Koonce, associate professor of psychology and director of guidance, Carson-Newman College, Jefferson City, Tenn., in "Understanding Your Teen - Ager," (Broadman Press, 1965).

When we ask people to give of their financial resources to undergird the foreign missionary program of Southern Baptists, we must at the same time beseech them to increase the level of intercessory prayer for those who are to use these funds. —James Belote, Hong Kong

Southern Baptist churches and chapels on foreign mission fields supported by the Cooperative Program baptized 1 person for every 13 members last year as compared to the Southern Baptist churches in the United States which baptized 1 for every 27 members.

Calendar of Prayer

(This list is not compiled according to birthdays.)

October 18 — J. Frank Davis, faculty, Carey College; Paul Pryor, administrator, Baptist Hospital.

October 19 — Mrs. Charles Melton, faculty, Clarke College; James Shoemaker, Chickasaw association-al Brotherhood president.

October 20 — Lula M. Collier, Baptist Book Store; Bessie Herrington, staff, Children's Village.

October 21 — Mrs. Joe Barber, Jr., vice - president, WMU, District IV; Charles Lott, Baptist student director, Delta Junior College.

October 22 — W. R. Roberts, Baptist Building; Miss Edwina Robinson, Baptist Building.

October 23 — Gus Merritt, Jackson associational Sunday school superintendent; Miss Clarice Mooney, staff, Mississippi College.

October 24 — Miss Aurelia Hollis, faculty, Blue Mountain College; Maurice E. Flowers, Jr., Bolivar associational superintendent of missions.

The Baptist Record

Joe T. Odle, Editor
Joe Abrams, Associate Editor
Anne McWilliams, Ed. Asst.
Mrs. Eunice J. Campbell, Business Manager

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The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press, and the Evangelical Press Association.



CHILD-ABUSE INCREASING

It is terrifying to think that fathers and mothers would murder their own children. Yet many doctors think that more U. S. children are killed by their parents than by car wrecks, leukemia, or muscular dystrophy.

The American Humane Association found 662 newspaper reports in 1962 of parents who beat, burned, drowned, stabbed or smothered their children. Many cases are not reported, because parents either fail to tell the doctor the cause of the children's injury, or don't even see a doctor.

Child abuse is not new, but it is growing. Under the pressures of modern life, many parents are evidently taking out their pent-up anger and frustration on their children. One's sympathy is easily aroused for these innocent victims, for a child has so little power or opportunity to strike back and defend its self.

But physical abuse is not the only way to hurt a child. Emotional damage can be just as crippling, when we rob them of love and companionship and understanding. Jesus sternly warned any who would harm a child. He said, "But who shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck, and that he were drowned" (Matthew 18:6).

States Receive Assembly Gifts

NASHVILLE — Offerings received this summer at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Assemblies, totaling \$21,357.34, have been distributed equally among the 29 state Baptist conventions as a Cooperative Program gift. In 1964, this amount was \$19,555.42.

The Sunday School Board, which owns and operates the assemblies, voted in 1961 to distribute the offerings in this way.

The total amount came from the summer conferences' Sunday morning Sunday School offering and the summer staff Sunday School offering, taken at both assemblies, and from offerings given at Camp Ridgecrest for girls and Camp Ridgecrest for boys. The camps are located on Ridgecrest Assembly grounds.



18th CENTURY BAPTIST PRESS

Association Cites Rapid Rise Of Separate Baptists

SANDY CREEK, N. C., June, 1758 (BP) — Led by Shubal Stearnes, six Separate Baptist congregations are presently meeting in the first session of the newly formed Sandy Creek Association.

Meeting-places represented include Sandy Creek, Abbott's Creek, Deep River, Grassy Creek, New River, and Black River. Separate Baptist growth in and around Sandy Creek in the past two and one-half years has been nothing short of phenomenal. The original Sandy Creek church, which was constituted on Nov. 22, 1755 with 16 members, has now grown to at least six regular preaching points with almost 900 communicants. The leader of this Baptist surge is Shubal Stearnes whose story is amazing in itself.

Born in Boston in 1706, he moved to Connecticut as a boy. Influenced by the great evangelist George Whitefield, Stearnes in 1745 left the regular Congregational Church in Tolland, Conn., and led others of like mind to form a "Separate" church.

After a thorough study of the scripture, Stearnes renounced infant baptism, and was himself immersed in 1751 by Walt Palmer, a Baptist pastor from North Stonington, Conn. A Separate Baptist Church was soon formed, and Stearnes was ordained pastor of the congregation on May 20, 1751.

Believing that he was called to move westward, Stearnes and a group of his friends

moved to Cacapon Creek, Hampshire County, Va. in the fall of 1754. Indian hostility, failure to meet with success, and the great spiritual need in North Carolina, all influenced Stearnes and his little group to move southward.

Fall of 1755

They arrived in Sandy Creek in the fall of 1755 and immediately set about building a "meeting house." Sixteen persons from the eight families formed a church and chose Shubal Stearnes as pastor.

This church observes the nine Christian rites which are baptism; the Lord's Supper; love feasts; laying-on-of-hands; washing feet; anointing of the sick; right hand of fellowship; kiss of charity; devoting (Dedicating) of children.

The preaching of these Separate Baptists has been strange and novel to North Carolina. Stearnes emphasizes the necessity of conviction of sin and a personal conversion experience.

Following the pattern of the New England "Separates," these Baptists preach with zeal and fervor, in a voice pitched to a Holy-tone, and generously accentuated with strong gestures. Their hearers are often moved to tears, trembling, screams and exclamations of grief and joy.

Prepared by James Sample, pastor, First Baptist Church, Paris, Texas. Released through Baptist Press by Southern Baptist Convention Historical Commission.

THE HISCOX STANDARD BAPTIST MANUAL by Edward T. Hiscox (Judson, 144 pp., paper, \$1.75)

A revised edition of the oldest standard manual for Baptist churches, which was an abbreviated form of the original Hiscox Baptist Church Directory. This book has chapters on the church, church membership, the Christian ministry, church officers, the ordinances, worship, witness and discipline, with an appendix containing the New Hampshire Confession of Faith. A useful tool for guidance in dealing with church matters.

A SHORT BAPTIST MANUAL OF POLICY AND PRACTICE by Norman H. Marling and Winthrop St. Hudson (Judson, 160 pp., paper, \$1.75)

Paperback edition of an abbreviated edition of a Baptist manual of polity and practice by the same authors, published in 1963. Chapters deal with various matters of church doctrine, practice and polity. As it was said in the review of the larger edition, there are several things in this book which we are convinced

will not be acceptable to many Southern Baptists. Nevertheless, it has some valuable material.

ABANDONED TO CHRIST by L. E. Maxwell (Eerdmans, 248 pp., paper, \$2.25)

Paperback edition of a book first published about ten years ago, dealing with consecration and victorious Christian living. The author has the ability to probe to the very depths of the Christian's life and deeper things of the Christian problems. He deals with the life.

HEY MOM! by Dorothy Grunbeck Johnston (Scripture Press, paperback, 96 pp.)

A mother shares some of the intimacies of her home, a Christian home, and tells how she has sought to lead her five children in the right path.

710 QUOTATIONS AND ILLUSTRATIONS by T. J. Bach (Baker, paperback, 104 pp., \$1.00)

Quotations and illustrations for preachers, evangelists, speakers, and writers.

Proclamation And Witness Studies Set

NASHVILLE — Depth studies of proclamation and witness, the 1965-66 denominational emphasis, will be offered in November and December to adults and young people in Training Union.

These studies are part of a correlated effort of preparation before a special witnessing emphasis to be held January - May throughout the Southern Baptist Convention.

Known as "Every Christian A Witness Now," the emphasis has been planned jointly by the Sunday School Board, Brotherhood Commission, Woman's Missionary Union and The Home Mission Board's Evangelism Division.

Users of "Baptist Adults" will study the unit "Learning To Witness" by Dr. M. O. Owens Jr., pastor of Parkwood Baptist Church, Gastonia, N. C. Discussion guides for the unit were prepared by Dr. James D. Williams, assistant professor of adult education, Southwestern Baptist Theological Seminary, Fort Worth.

Dr. Kenneth L. Chaffin, professor of evangelism at Southern Baptist Theological Seminary, Louisville, wrote the

unit "The Church Proclaiming" in "Baptist Young Adults." Brooks R. Fulkner, pastor of Faith Baptist Church, Georgetown, Ky., prepared the discussion guides.

The unit in "Baptist Young People," titled "What Do We Proclaim?" was written by Dr. Charles Wellborn, chaplain and professor of Religion, Florida State University, Tallahassee. The discussion guides were written by Theo Sommerkamp, for the past 10 years assistant director of Baptist Press News Service, Southern Baptist Convention, Nashville. He has resigned, effective Oct. 31, to become director of European Baptist Press, Zurich, Switzerland.

"How Baptist Churches Proclaim the Gospel," the unit in "Baptist Married Young People," was written by Dr. Glenn Yarborough, director of Religious activities, Georgetown (Ky.) College. Discussion guides were prepared by Dr. G. Ray Worley, associate director of seminary extension department, Fort Worth.

The lesson course study plan in the church study course allows the granting of

HANDLING THE CHURCH'S MONEY by Robert E. Peterson (Bethany Press, paperback, 61 pp., \$1.)

Handbook of practical ideas for church treasurers, financial secretaries, and stewardship leaders.

UNDERSTANDING THE THINGS OF GOD by Merrill F. Unger (Good News Publishers, "One Evening Condensed Book," paperback, 64 pp., 50 cents) Discussion of pertinent Bible truths.

Baptist Forum

Thanks From Montana

Dear Sir:

Again we want to express our thanks to you and the Mississippi Baptists for the privilege of having your fine young people as summer workers.

Miss Carol Nichols did a fine job as church secretary and worker in our two Vacation Bible Schools. She is a fine young leader.

Ronnie Boswell is a good preacher and really took charge of the work at the Belt Mission. He led in a fine Vacation Bible School and worked hard on a census and visitation.

These are two young people of whom you can be proud. We look forward to a continuing relationship in the future. Our church appreciates your strong concern for the Lord's work in Montana. Colleen Cannon, Church Clerk, Highland Baptist Church, 4545 Second Ave. North, Great Falls, Montana, 59401

study course credit for participation in these units of study. Complete details are given in each of the four quarterlies.

A three-record album "Witness Unto Christ" was prepared specially as a curriculum supplement for these four units. Directors for its use are contained in the discussion guides and in the album itself.

"Witness Unto Christ" (7-inch, 33 1/3 rpm records; \$1.15 an album) is available only from church literature department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

FEDERAL AID AN OPPORTUNITY- Convention Agency Is Not A Church

By F. D. Hewitt, Jr., Clinton

The separation of church and state is basically a device to preserve religious liberty. This doctrine, elaborated by the nation's founding fathers, was formulated to guarantee to every man the freedom to believe or to disbelieve and the right to worship God according to the dictates of his own conscience. It was the avowal of a "free church" in a "free state" and it was the denial of the state supported, established, totalitarian church with its requirements of conformity to one creed, one liturgy and one ecclesiastical organization.

We Baptists are aware that we continually play two roles in this matter: one, that of law-abiding, participating citizen; the other, that of church member. As a citizen we help form the state or nation. We pay taxes. We vote. We help elect our legal representatives and we govern ourselves through these representatives who derive their just power from the consent of the governed. We assent to majority rule and we regulate through our government our political, social, and economic life. We perform our duties as citizens to guarantee to ourselves and to all men the right of life, liberty, and the pursuit of happiness.

As churchmen we hold freedom of conscience to be a value to be maintained at all cost. We join with all others to preserve this right. We would fight any encroachment by the state which might minimize our religious liberty or any attempt by any other religious group under whatever guise to establish itself and require assent by all to its point of view.

Present Issue

The present issue of federal support to our hospitals and colleges has brought into focus once more this state-church problem. It seems to some that the acceptance of federal financial aid would be an opening wedge to the restriction of our religious liberties hence must be rejected out of hand. Let us examine the problem.

First, let us consider what we mean by "the church." Baptists do not have a definition of "church" applicable to us which meets the concept of a vast organization coextensive in size or geographical area with the state and which rules over its adherents by some central system of control. To us a church is a local, completely independent body. It has been defined as "A body of baptized believers banded together to carry out Christ's last command." This body of believers is made up of mature individuals united by voluntary assent to a statement of faith and practice which has been devised and adopted by the local group. The members freely assent to this doctrinal statement and while its elements and perhaps its identical wording may have been adopted by other bodies or be found in religious writings elsewhere, it has not imposed by any outside body and its authority rises from the assent of the individual members to it.

Local Group

Only in this local group resides the power to ordain ministers, to celebrate the ordinances of baptism and the Lord's Supper, to discipline its members, to establish its mode of worship and to define the conditions of admission to membership. It may and does cooperate with other such bodies and its forms "associations" and "conventions" to which it sends "messengers" who both "carry" and "bring back" plans and programs of action enabling churches or bodies of believers to cooperate.

This description has been elaborated in order to point out that in the Baptist concept the only visible church is the local body of believers. Colleges, hospitals, orphanages, state conventions, mission schools, and the like through which we undertake certain functions are not, and by definitions cannot be considered churches. They are agencies established for our cooperative purposes.

Agencies Not Churches

We Baptists resent the use of the term "the Southern Baptist Church" or "Ameri-

can Baptist Church." We do not countenance the celebration of the Lord's Supper as a part of the program at the annual meeting of a State Convention. This is a local church function. We have looked with great misgiving when some Baptist brethren have made the Association the medium for ordination. The Baptist State Conventions, through which our churches cooperate and which are the closest organizations to our churches, are not themselves churches but are agencies for fulfilling desired purposes.

A Baptist hospital, useful and good, is an agency supported by the churches for its ministry of healing. It does not require that those admitted be baptized believers. While its policies are consonant with the churches which contribute to its support, doctors of all faiths may practice in its facilities and patients of all faiths and of no faith may share in its ministry. Hospitals do not formulate doctrinal statements but they operate in conformity with doctrinal aims which have already been adopted by the churches. Thus, the churches not their agency determine faith and practice.

Likewise a Baptist college is not a church. Classes in Bible, in ethics, in Christian philosophy, etc., are taught by it and every effort is made to see that the climate of all teaching is Christian but the college does not function as a church. It may cater in the main to Baptist students, but it accepts many who are of other denominations and even non-Christians.

This same argument is applicable to all our church-supported agencies or institutions. The point to be made here is that federal aid to our hospitals or our colleges is not aid to a church. These agencies are not churches. They are not the repository of our religious liberties. Any pressure upon them would not be a threat to our right to determine our own mode of worship or our articles of faith within our local bodies.

The argument has been advanced that control follows the gift and the larger the gift and the more dependent an institution is upon it, the greater the control. This may be, but federal aid to schools and hospitals will not affect our religious liberty nor will it coerce our churches in their faith and practice. Refusal to accept federal assistance must be made on other grounds than the separation of church and state.

Community Agencies

We are now faced with the offer of federal aid to the agencies supported by our churches. This support is tendered because our church agencies serve the total community and meet common needs. The law enabling this financial help carefully spells out that the funds may not be used for religious or sectarian purposes. Agencies which perform ministries of healing and teaching may benefit primarily individuals composing our churches but they minister also to those who make up the wider community. Our participation in teaching and healing is not unique. The state and federal governments, other denominations and many private voluntary groups also provide these services. Collectively we share in the attack on ignorance, ill health, and other social ills.

In times past Baptists have not only accepted financial aid for their schools and hospitals from non-Baptist sources, but have actively sought such aid. In turn, our institutions serving the total community have merited support from the total community. We must not confuse the responsibility of our community serving agencies to be amenable to law even if some aspects of this law is objectionable to segments of our Baptist people with an invasion of the right to worship according to the dictates of our individual consciences.

Reasons for Accepting

Why should Baptists accept federal aid for their hospitals and schools as now provided under current and proposed legislation? In the first place, not to do so would deny to our Baptist people who are a significant segment of the tax paying public, their fair share

Discussion of the complex problem of Church-State problems continues. We present herewith two points of view on the issue, one from an educator in our state and the other from an editor in another state. The publication of these articles is on the basis of our conviction that the whole matter must be thoroughly explored.

—Editor

of the tax benefits. The question is not academic. The laws have been passed and appropriations made. It is now a matter of distribution. Will Baptist agencies share in what may rightfully be theirs or will these tax dollars go to other private and state institutions by our default? Any federal aid refused by us will not mean less taxes but only bigger portions of the melon for other colleges and hospitals. Federal aid is our right as citizens.

Moreover, the people to whom our agencies minister, including our own Baptist people, will follow the money. There is a real correlation between money spent and quality. We all know it and we will all patronize the institutions where we get the best for less. The sons and daughters of our Baptist ministers and laymen alike will be the first to attend state or non-Baptist colleges when their academic quality, splendid buildings and full scholarships are contrasted with struggling inadequate tried-but-couldn't Baptist schools. Our own people will be among the first to reject the second rate or the mediocre. The acceptance of federal aid will enable many of our Baptist colleges and hospitals to continue to furnish quality services at low cost. Federal aid is our quality control.

Our Baptist institutions cannot survive the competition if we are unequally matched. Flowery statements about selling our academic souls for a mess of federal pottage may appeal to our prejudice but there is no profit that it would "neutralize the Christian usefulness of our institutions" or "sterilize the Christian character of our colleges" and there is every evidence that we cannot provide from any known source, the financial support required to provide the quality of education our world demands. Private philanthropy is no longer limited to private colleges. The state supported institutions are in the field in force and are gaining an increasing percentage of gifts each year. Few Baptist schools today can find adequate support from denominational or private sources. The rising costs are forcing spiraling tuition charges and putting our Christian higher education out of the reach of many Baptists. The acceptance of federal aid will at least even up the odds somewhat. To many institutions federal aid is going to mean survival.

Another reason we should accept federal aid is the necessity of our Baptist witness. We are in the greatest social revolution the world has ever seen. Rightly or wrongly the popular opinion sees education at all levels for all people as the principal and best avenue to achieve peaceful solutions to our many problems. The educational processes and institutions now occupy an increasing percentage of the nation's time and money. To abdicate this field and leave it with no significant Baptist witness is unthinkable. If we have any conviction about the rightness of our doctrines or their value to all men we must not abandon any area of thought or human experience. Our "hard shell" primitive Baptist brethren denied the validity of Sunday schools and foreign missions and withdrew from these agencies of Christian action. Today their churches are fossils lost in the backward of society. Federal aid is also our opportunity.

From 16 Nations

The Baptist Theological Seminary in Ruschlikon, Switzerland, began its 17th session September 6 with 40 students, representing 16 countries and four continents. (Norway's six students form the largest national group.) New faculty members include Dr. Samuel J. Mikolaski, missionary associate. He was formerly professor of theology at New Orleans Seminary.

COMPLEX PROBLEM—

Federal Aid Issue

By John I. Hurt
Editor, Christian Index
Georgia

Just as no man can serve two masters neither can an institution exist which depends on subsidies from two sources. It soon will become servile to one and thereby lose the other.

Better than to lose the institution than expect total loyalty when there is only affection. Better, too, to glance through history as the present is appraised and the future projected.

Thus is our premise that the Georgia Baptist Convention should not permit its colleges to accept federal grants. The bonanza of 1965 will be the millstone of 1970.

The four papers prepared under auspices of the education commission (Index, Aug. 26) were weighed in favor of the grants. Let's look again before hurrying to Washington for dollars as donations.

It is strange that this year, of all years, anyone can argue there will be no federal control. Five of our six Baptist college just recently signed the civil rights compliance pledge and the sixth waits only on a charter amendment. Why the rush to sign when only one had integrated? Because step by step—purchase of surplus property, loans, etc.—they had reached a point of no return.

No control? Federal investigators have been into all Atlanta's private hospitals on charges by unidentified people of an unspecified nature. There is no reason why the colleges will not be similarly interrogated.

Current federal policy, we agree, is to avoid college control. It was once that way with federal loans but no longer. Don't bet on sure, even then, that the government can escape control and continue grants. It has a responsibility to the taxpayer for appraisal and audit.

Don't be too sure the government can even continue grants. They are comparatively new on the educational level. No court test is complete.

Justice Black in the *Everson* case wrote: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

Religion should not be compartmentalized on a Baptist campus. God should not be welcomed in the humanities building and barred from the science building. Justice Black hasn't forgotten what he wrote.

The one danger of barring God from the science building, if a college takes a federal grant, will become the many dangers of tomorrow. Federal encroachment has and will continue. Libraries are next. Then will come humanities and all else until only the department of religion is an outcast rating no better than now on a secular campus.

Back up to the argument there will be no control. Can a church-related college accepting a federal subsidy for its science program employ teachers of science with requirements on religion? May be the government won't insist on equal treatment for an atheist but there is a moral obligation that there be no discrimination because of creed. Be assured that federal funds will not be any wonder drug curing all the financial ills. They will be more like aspirin with some relief from pain for the moment.

The private money that has flowed into Baptist colleges has come from dedicated people. Their stewardship was to spread Christianity through training Christian leaders. Missions and benevolent ministries independent of the tax dollars will get the priority until the colleges will depend exclusively upon government.

Quit, too, the poverty cry in behalf of our colleges. They are not rich but neither are they starving. Georgia's six colleges reported 20 years ago a campus investment of \$2.6 million. Last year it was \$16.6 million. Georgia's six colleges reported 20 years ago endowment of \$21.1 million. Last year it was \$10.3 million. Campus investment and endowment will increase considerably this year. A glance at the past indicates a promised land ahead.

We live in a changing world and new conditions require

new evaluations. Baptists once sponsored academies but they went out when the state took over secondary education. The next few years will multiply the state's junior college program until Georgia Baptists must look again at their three.

Now, with expanded subsidies into higher education it may be our entire educational program is up for reassessment. The decision may be forced sooner than anticipated if federal grants are the only alternative.

Any fair evaluation will now prove disturbing. All six Georgia Baptist colleges last year enrolled 4,000 students, only two-thirds of whom are Baptist. The University of Georgia at Athens had more Baptists than all six colleges. Yet, the Baptist student ministry at Athens lacked a lot of getting as much as the smallest of the Baptist colleges. Both Georgia State and Georgia Tech will this year have as many Baptist students as all six colleges.

Federal grants will make the church-related college servant to the state and soon they will be servile to the state. Crack open the separation wall for transporting federal grants and you open a door which destroys value of the wall.

Permit grants for the colleges and by the same vote you permit grants, or should, for the hospital, Baptist Village and the children's home. Be consistent and you approve Baptist churches participating in the poverty program for all phases are designed to help the government help society.

Deny all our arguments and one remains. Go slow. There is no reason for any rush. Once the church-related college leaves its constituency for Washington's bonanza there is no turning back. The constituency will have departed in search of greater loyalty.

Peace Restored In Israeli Town

Peace and quiet have returned to the Israeli coastal town of Ashdod after attacks against Hebrew Christians by agitated Orthodox Jews, reports Dr. Dwight L. Baker, Southern Baptist missionary to Israel.

Through swift and concerned efforts of the police, in cooperation with the Director of Christian Affairs in the Ministry of Religion, Christians who fled Ashdod following the attacks were able to return to their homes without incident.

Christian leaders in Jerusalem worked tirelessly behind the scenes to settle the matter locally in order to prevent an episode, embarrassing to the Government, similar to that which occurred in 1963 as a result of extremist attacks on Christian schools in Jerusalem, Jaffa, and Haifa, Dr. Baker says.

The success of officials working with Christian leaders has brought some encouragement to small Christian groups in Israel, who now feel more confident that their problems are recognized and that a genuine desire exists on the part of the officials to secure their religious and civil rights.

However, Dr. Baker continues, in Haifa a Baptist family who were attacked last month by Orthodox fanatics have decided not to return to their old home in a predominantly Orthodox quarter.

No further attacks have occurred in Acre since a Hebrew Baptist was stoned in front of his home on August 30. He was warned at the time by a hostile neighbor, "The people here do not want Christians living among them." The neighborhood is settled mainly by immigrants from eastern Europe and from Mediterranean countries.

The chairman of the League for the Abolishment of Religious Coercion made an appeal for strong government resistance against the attackers. In an open letter addressed to the Minister of the Interior and the Minister for Religious Affairs, he pointed out that if "messianic believers" are attacked today, Reform Jews are liable to the next.

Thursday, Oct. 14, 1965

THE BAPTIST RECORD 5



GATOR WRESTLER—Little Janice Fain watches with great interest as Roy Hurst exhibits items collected during his global adventure which include trapping a mountain lion and wrestling alligators. Hurst, a student at New Orleans Baptist Theological Seminary, is studying for a foreign missions career. Janice is the daughter of another student at the seminary. (BP) Photo

Adventurer Ready For Missions Career

By Mary Lane Powell

NEW ORLEANS (BP)—For a foreign mission career, Roy Wilton Hurst could hardly be more practically prepared. He can fly a plane, make mud bricks, trap a mountain lion and wrestle alligators.

Now, at the age of 26, with five years of trekking the continents of Africa and South America behind him, the blond outdoorsman has enrolled in New Orleans Theological Seminary to add theological education to experience.

"It's satisfying to know that my knowledge of the jungle and animals may be of use in a church-related vocation," said the soft-spoken Hurst. "For a while after I felt God calling me into church-related service, I was afraid that I had spent my previous years getting useless experience. Then the call to foreign missions became clear, and I began to see that there is a use for all our talents—no matter how varied."

Meridian

Roy began the cultivation of his varied talents in his boyhood years in Meridian, Miss. "My home was in Mississippi, but my heart wasn't," said the world-traveler, whose teenage life was full of books about wild animals, and of glass jars containing a myriad of reptiles and insects. "I used to climb out of my bedroom window before anyone else was up and go hunting for small animals—sometimes carrying my gun, mostly without it."

Ole Miss

Roy carried his animal interest to college and earned a degree in zoology from the University of Mississippi. Having exhausted his study of the Wildlife in Mississippi, he decided to look for bigger game.

An interview with Arthur Jones, wild animal collector and television producer whose work is based in Slidell, La.,

put Roy on a steamer to Africa in 1961. During the next four years the Mississippian came face to face with most of the jungle animals he had read about in the past, and frequently his encounters were recorded on video tape. When Roy's work with Arthur Jones ended last December, he had starred in more than 70 television shows which composed two syndicated series—"Wild Cargo," and "Capture" produced by Jones. He had also learned to fly an airplane, and wrestle alligators.

"The last is just a sideline," said Roy, whose broad muscular frame belies his active career. "I started out helping the men move the alligators we had captured from one cage to another, and went on from there to tackle them in front of an audience."

Roy once confronted five 6-foot alligators 300 times within two weeks while performing at the Chicago amphitheater. "This is one sport in which I would be a poor loser," he added. His very presence demonstrates his perfect win record.

Missionaries

But of all the encounters which Roy experienced during the years of jungle roving, the most outstanding to him had no association with wild animals. A family of Presbyterian missionaries whom he met in the Congo left an indelible mark on his memory. "This family did not know the meaning of the word 'fear.' Their dedication and invincibility will left no room for this emotion."

Roy Hurst, a Christian since the age of 13, had already begun to feel the call to enter a church-related vocation. Now he began to explore the possibilities of mission service.

"When the missionary family was transferred to South (Continued on page 6)



OCTOBER 6 was the date of this year's Family Night at Lowrey Memorial Church, Blue Mountain. Each local family "adopts" five or six college girls into the church family circle and shares with them the Harvest Season dinner. Families of the community bring baskets of food to spread on six long tables. Then each church family eats with, and later goes to mid-week prayer service, with their adopted daughters. Above, left to right: Rev. Bill R. Peacock, Lowrey Memorial pastor, sharing potato chips with Kona Street, of Blue Mountain, a freshman; Joan Sierra, Nashville, college registered nurse, and new student; and Janice Nowlin, New Albany, a sophomore, member of Department of Public Relations Student staff at BMC.

FOR AID, JUST TRADE

NEW ORLEANS — Ingenuity, as well as concern, was seen in one Texas Baptist couple's contribution to Hurricane Betsy victims in New Orleans, La. Inside of an envelope addressed to New Orleans Baptist Theological Seminary was a check—and two books of trading stamps.

"These (the stamps) might be used to some advantage in replacing sheets, towels or other household items," explained the accompanying letter. The gift was quickly sent to one of the student families severely affected by Betsy's winds and water.



Woman's Missionary Union

President—MRS. W. E. HANNAH, Union
Executive Secretary—MISS EDWENA ROBINSON
Miss Director—MISS MARJEAN PATTERSON
Southern Director—MISS WAUDINE STORRY
SA Director—MISS RUTH LITTLE
YWA Director—MISS VIRGINIA JOHNSON

District Meetings
SPEAKERS AND DATES

Mrs. David Mayhall
Missionary, Nigeria
will be the speaker in these meetings:

- Dist. 5—Nov. 1 Pontotoc (night)
2 New Albany (day)
Dist. 8—Nov. 2 Carrollton (night)
3 Bruce (day)
Dist. 7—Nov. 4 Drew (day)
4 Belzoni (night)



Mrs. Ralph Davis
Missionary, Nigeria
will be the speaker in these meetings:

- Dist. 10—Nov. 8 Woodville (night)
9 McComb (day)
Dist. 3—Nov. 9 Meridian, 15th Ave. (night)
10 Meridian, 15th Ave. (day)
Dist. 1—Nov. 11 Lumberton (day)
11 Long Beach (night)



Mrs. Curtis Askew
Missionary, Japan

Mrs. Askew will be the speaker in these meetings:

- Dist. 2—Nov. 2 Pachuta (night)
3 Raleigh (day)
Dist. 4—Nov. 8 West Point (night)
9 Macon (day)
Dist. 6—Nov. 4 Batesville (day)
4 Hernando (night)
Dist. 9—Nov. 1 Jackson, Colonial Heights (n)
2 Yazoo City (day)
Dist. 11—Nov. 11 Monticello (day)
11 Monticello (night)

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Founder's Day To Review
Lives Of Guyton, Ellett

Reviews of the lives of two of the most widely known, illustrious, and revered late professors of Blue Mountain College, A. H. Ellett and Dr. David E. Guyton, will be primary features of Founder's Day, which will be observed on the campus Friday, Nov. 12 with a special assembly program to begin at 11 a. m. in Modena Lowrey Berry Auditorium. This early announcement is made by Mrs. J. E. Buchanan, National President of the Blue Mountain College Alumnae Association.

Guest speaker for the Ellett review will be Miss Nell Owen, Olive Branch, a member of the Class of 1911.

Guest speaker for the Guyton review will be Mrs. Louise Oliver French, Sardis, a member of the Class of 1948.

Musical features will be renditions by the fifty-four voice Chorus of the College, directed by Dr. Brooks Haynes, Chair-

man of the department of Music, Mr. Melvin Alford, accompanist.

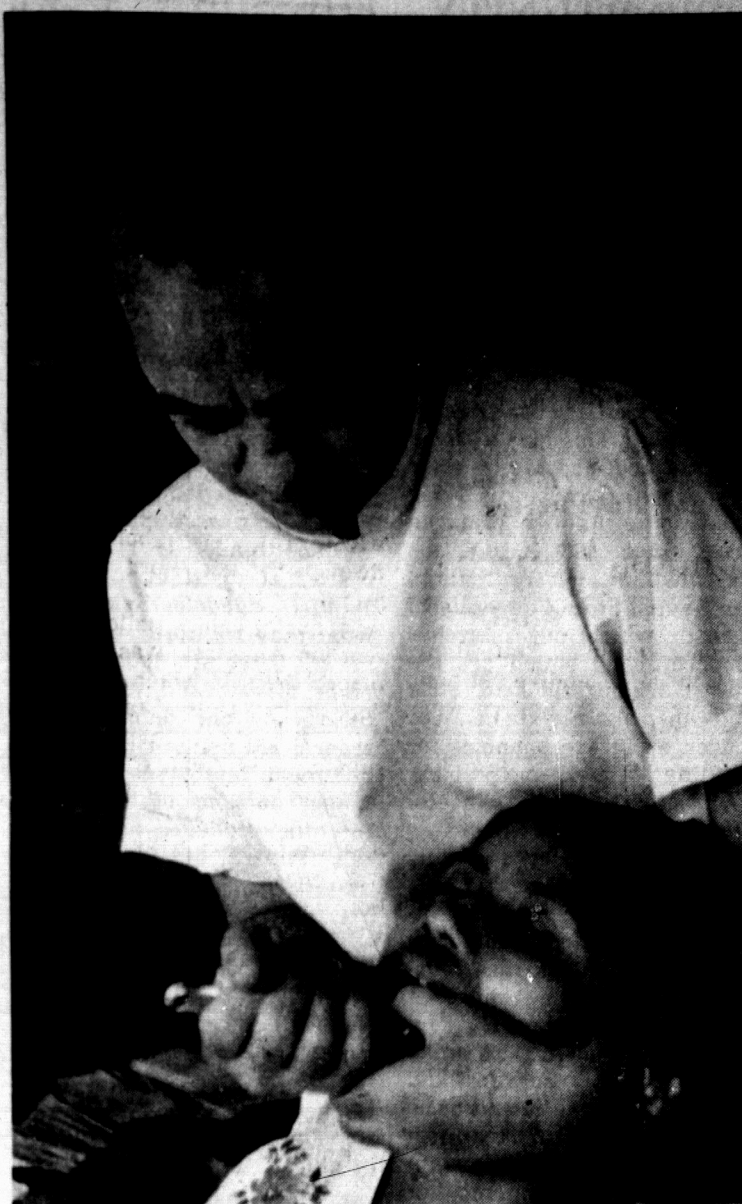
Other features of Founder's Day will be announced later.

All Blue Mountain College alumnae, their families, the general public students, faculty, and staff are invited to attend the Founder's Day program.

President J. Harold Fisher will participate in one division of the program.

Dr. Guyton

The late Dr. David E. Guyton, whose life is to be reviewed by Mrs. Louise Oliver French, was for 59 years a member of the Blue Mountain College faculty, having served most of that period as Professor of Social Science. Although blind since early boyhood, Dr. Guyton was a poet, a newspaper writer for the Commercial Appeal, the Jackson Daily News, and the Southern Sentinel, Ripley; a bank president, honored Rotarian; and teacher of the famous Men's Bible Class of Lowrey Memorial Church, which met in the local railway station. He died in April, 1964. He was author of the book, MOTHER BERRY OF BLUE MOUNTAIN, published through many printings by Broadman Press.



DR. NEAL GOSS, Baptist dentist from Panama City, Fla., extracted more than 1,000 teeth from 400 patients during a regional fair in Coban, Guatemala, the first week of August. His "office" was in the Baptist exhibit.

BMC Announces
High School
Week End

Blue Mountain College, E. Harold Fisher, president, announces that its High School Weekend, will be held November 12-14.

The Freshman Class, Miss Janice Bottoms, Director of the Department of Physical Education, sponsor, will be host to high school junior and senior guests. (Charlotte Bryant of Lyon is president of the Freshman Class.)

Those who attend will be entertained with special programs, parties, teas, a picnic, and the presentation of the Speech Department's fall production, "Saint Joan," by George Bernard Shaw. The performance will be given especially for high school guests on Saturday evening, November 13, at 8 p. m. in Garrett Auditorium.

Inquiries and requests for reservations for Blue Mountain College's High School Week End, may be sent to Miss Charlotte Bryant, class president, Blue Mountain College, or to Miss Janice Bottoms, sponsor, at the same address.

MUSIC DEPARTMENT

Dan C. Hall, Secretary

Miss Martha Gene Shutt, Office Secretary

NEW ASSOCIATIONAL MUSIC PROGRAM TO BE
INTRODUCED AT THE ASSOCIATIONAL
LEADERSHIP CONFERENCE, OCTOBER 26, 1965

Clifford A. Holcomb

A men's chorus will provide special music for the general session. Persons desiring to sing with the group are invited to rehearse promptly at 9:00 a. m. in the choir room of the church.

While in Jackson, Mr. Holcomb will speak at a supper meeting of the State Music Council.

Clifford A. Holcomb, Associational Music Consultant, Church Music Department, Baptist Sunday School Board, Nashville, will present the new associational music program at the Associational Officers Leadership Conference, October 26, Broadmoor Baptist Church, Jackson. Mr. Holcomb, for the past several years, has led in the study and development of this new program.

Associational music officers, newly selected members of the State Music Council, and other interested persons are urged to attend the meeting which begins at 9:30 a. m. and concludes at 4:00 p. m.

A men's chorus will provide special music for the general session. Persons desiring to sing with the group are invited to rehearse promptly at 9:00 a. m. in the choir room of the church.

While in Jackson, Mr. Holcomb will speak at a supper meeting of the State Music Council.

Sunday School Department

BRYANT M. CUMMINGS
Department Secretary
Office Secretaries
Mrs. Roy Womack
Mrs. Jim Nix

Associates
Carolyn Madison
Dennis Coniff, Jr.
Judd R. Allen
Bill Duncan

PASTORS — SUPERINTENDENTS MEETINGS

October 21
Main Street Baptist
Hattiesburg
7:00 - 9:00 p. m.

October 22
First Baptist
Grenada
7:00 - 9:00 p. m.

THESE MEETINGS PLANNED FOR—

- Pastors, General Superintendents and Associates
- Department Superintendents (All Age Groups) and Associates
- Staff Workers in Local Churches
- Superintendents of Missions

PROGRAM EMPHASIS ON THE WEEKLY AND MONTHLY
SUNDAY SCHOOL OFFICERS—TEACHERS' MEETINGS

Chester Vaughn
Nashville

Program Personnel

From

Sunday School

Department

Baptist Sunday School

Board

Nashville, Tennessee



Keener Pharr
Nashville

ASSOCIATIONAL OFFICERS' LEADERSHIP MEETING

Broadmoor, Jackson October 26, 1965

10:00 A. M. to 4:00 P. M.

10:00 A. M. — General Session, Dr. James L. Sullivan, Nashville Speaker

11:00 A. M. — Sunday School Conferences

12:15 P. M. — Courtesy Meal

1:00 P. M. — Sunday School Conferences

4:00 P. M. — Adjourn

Supplemental mileage allowance plus noon meal for all Associational Officers in attendance.

BAPTIST DENTISTS, BIBLES
ATTRACT COBAN FAIRGOERS

As many as 100 people at a time crowded into the big tent in the center of the hustle and bustle of a regional fair in Coban, Guatemala, the first week of August, and others pressed against the sides. The attraction was the Baptist exhibit, and especially Dr. Neal Goss, Baptist dentist from Panama City, Fla. In five days he extracted more than 1,000 decayed teeth from 400 patients while additional hundreds watched.

Hundreds of the fairgoers also crowded around the Bible center in the tent to buy Bibles, New Testaments, Scripture portions, or Scripture records (and record players) in Spanish and the Quiche Indian language. Tracts and other free literature were given to Bible purchasers and onlookers by Southern Baptist Missionary Herbert D. Billings and his Guatemalan Baptist helpers.

One day a man came to speak to people near the Bible exhibit. "I bought a New Testament here yesterday, and they gave me other literature," he told them. "I have been reading the Testament and the literature, and it is beautiful."

He turned to the missionary and said, "I appreciate what you Baptists are doing, and I wanted you to know it."

The names, addresses, and birth dates of all Bible purchasers were registered for evangelistic follow-up after the fair, says Rev. Hubert N. (Ted) Lindwall, field missionary in Coban and general director of the exhibit. Most of the purchasers, receiving the Bible for the first time, constitute the best prospects for Baptist evangelistic advance in northern Guatemala, he adds.

Recalling Frederick Crowe, a Baptist colporteur who sold Bibles and New Testaments in Coban more than 120 years ago, Mr. Lindwall says: "He would have rejoiced to see the steady stream of Guatemalans leaving the Bible ex-

hibition with their new Bibles. That early pioneer was forced out of Guatemala by ecclesiastical authorities, but Baptists have now returned to the remote city he once entered with his mules and his Bibles."

This is the fifth time Dr. Goss has flown to Guatemala at his own expense to cooperate with Southern Baptist missionaries there in a dual medical-evangelistic program. He was accompanied on this trip by his 16-year-old daughter, Sigrid, who served as dental assistant.

WANTED: Man to do combination Education and Youth in church with 1200 members. Westlawn Baptist Church, 2621 Ralston Road, Mobile, Ala. 36606, Telephone 479-9524.

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Off The
Record

The hillbilly father was puzzled by the draft classification sent to his son. "What does 'F-X' stand for?" he asked the draft board official. "It means," the other replied gravely, "even if we're invaded by the enemy, don't come."

THE sculptor had just finished an enormous statue of an elephant.

"What did you use for a model?" a man asked.

"I didn't have one," was the reply.

"But how could you get such a perfect likeness?"

"Oh, I just kept chipping off the pieces that didn't look like an elephant."

The Cooperative Program means all Southern Baptists giving to all causes for all the world. — Russell B. Hilliard, missionary to Spain

Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions To The Church

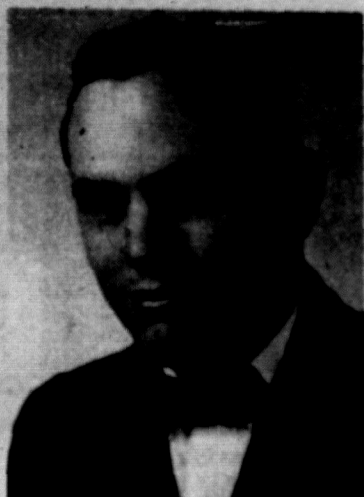
OCTOBER 10, 1965	
Amory, 1st	483 139
Brace, 1st	483 139
Brookhaven, 1st	728 241
Brace, 1st	394 128
Carmichael	126 64
Columbia, Fairview	385 127
Clinton, Morrison Hgts	430 211
Concord (Nourboe)	61 27
Collins	212
Crystal Springs, 1st	340 190
Florence (Rankin)	334 126
Goodwater (Simpson)	174 97
Grenada, 1st	611 189
Grenada, Emmanuel	388 121
Gallop	883 243
Hattiesburg	433 154
Hattiesburg:	
Central	223 139
First	681 279
Southside	184 29
48th Avenue	263 176
Houston, Parkway	102 69
Houston, 1st	349 149
Iuka	364 156
Jackson:	
Briarwood	329 146
Eastwood	389 164
First	1446 72
McDowell Road	309 193
Robinson Street	388 189
Raymond Road	117 73
Midway	479 212
West Jackson	869 219
McLaurin Heights	349 185
Lakeview Miss.	1248 487
Woods	606 267
Shilcrest	1583 644
Broadmoor	456 269
Highland	124 21
Daniel	1896 618
Calvary	63 54
Mission	614 222
Oak Forest	1028 425
Parkway	305 121
Woodville Heights	778 301
Woodland Hills	368 142
Colonial Heights	344 177
Kosciusko:	
Parkway	483 156
First	17
Main	603 207
Maple St.	494 177
Laurel:	
Highland	227 133
First	227 133
Glade	227 133
Parkway	227 133
West Laurel	227 133
Bothlehem	227 133
Magnolia St.	227 133
Trinity	227 133
2nd Avenue	227 133
Mission	227 133
Lexington, 1st	227 133
Long Beach, 1st	227 133
Main	227 133
Mission	227 133
Lyon	227 133
Soundway Mission	227 133
McComb:	
Navilla	216 127
South	216 127
Locust St.	216 127
Meridian:	
Calvary	486 176
Main	429 143
Fewell Survey Miss.	33 27
Pine Springs Miss.	25
State Boulevard	471 159
Fifteenth Avenue	529 227
Westwood	247 117
Eight Avenue	185 108
Collinsville	124 21
Russell	119 67
Oakland Heights	373 161
Poplar Springs Drive	204 107
Mason, 1st	199 63
Mountain Creek	81 47
(Rankin)	683 247
New Albany, 1st	191 78
Northside	363 221
Pascagoula, Eastlawn	744 257
Pascagoula, 1st	699 257
Main	12
G. C. Nursing Home	33
Martin Bluff	264 106
Petal-Harvey	18
Memorial Drive Miss.	18
Pearl	412 187
Pearson (Rankin)	212 104
Pelahatchie	143 87
Poplar Flat (Winston)	280 106
Pontotoc:	
West Heights	459 204
First	390 130
Quitman, 1st	219 107
Raleigh, 1st	255 113
Rocky Creek (George)	153 70
Rosedale, 1st	70 38
Ruth	67 47
Sand Hill (Jones)	251 169
Sandersville	180 63
Sharon, 1st (Jones)	104 53
Springfield (Scott)	221 89
Stonewall, 1st	1078 486
Starkville, 1st	389 150
Tupelo:	
East Heights	559 196
First	615 261
Calvary	217 106
West Jackson St.	156 46
Vicksburg:	
Immanuel	442 223
Bowmar Avenue	206 115
Trinity	35 136
Amory, 1st	220 136
Bethlehem (Jones)	338 146
Blount, Emmanuel	762 274
Columbia, 1st	416 141
Forest	267 122
Forworth	267 122
Hattiesburg, 38th Ave.	106 51
Hattiesburg Southside	297 92
Ingomar	306 154
Iuka	369 163
Laurel:	
Wildwood	367 147
Second Avenue	104
Main	614 166
Long Beach, 1st	24 20
Mission	79 50
Ludlow	246 146
McComb, Navilla	223 129
McComb, Locust St.	260 80
McComb, South	641 204
Pearl	33
Pascagoula, 1st	739 251
Main	79 38
G. C. Nursing Home	46 204
Martin Bluff	127 57
Pontotoc, 1st	269 122
Quitman, 1st	311 135
Rocky Creek (George)	228 174
Sandersville	192 102
Seo, 1st	1180 484
Starkville, 1st	230 77
Stonewall	710 219
Tupelo, Hattiesburg	

Rescue Mission In 88th Year

Chicago's Pacific Garden Mission, second oldest rescue mission in the country, celebrates 88 years of service at a special Anniversary Rally, Sunday, November 7, at 2:30 P.M., in the International Ball room of the Conrad Hilton Hotel.

The featured speaker at this rally will be Rev. Malcolm R. Cronk, Pastor of Wheaton Bible Church, Wheaton, Illinois. Personal testimonies by Mission converts, including Jack Martin, former carnival pitchman and now Superintendent of the Union Gospel Mission, Spokane, Washington, will highlight the Rally. Music will be provided by a 40 piece band led by Leroy Frisano. From 2:00 to 2:30 P.M. the band will give a special concert.

Kenneth Scott Lakewood, Professor Emeritus, Yale University, is writing a history of the American Bible Society.



Rev. Keith Rogers

Montana Church Ordains Preacher

Upon request of First Baptist Church, Glendive, Montana, Rev. Keith Rogers was ordained to the gospel ministry on September 24 in Glendive. He is the son of Mrs. Thelma Rogers of Silver Creek, Miss.

Mr. Rogers is serving as pastor of the Glendive church's mission, the Sidney Baptist Mission of Sidney, Montana.

Rev. Daniel Ward of Ellsworth Air Force Base, South Dakota, preached the ordination sermon. Rev. Marshall Strother, Glendive pastor, presented the certificate of ordination, as well as a set of Matthew Henry's Bible Commentaries. Rev. Norman McMahon of Havre, Montana, and W. S. Hicks of Glendive were also on program. Four churches were represented.

Revival Uses "Home Talent"

Temple Church, Hattiesburg, Dr. J. Harold Stephens, pastor, last week engaged in a revival meeting in which home town talent was used.

The following preachers participated in the revival who grew up in the Temple Church; Dr. Thomas S. Messer, professor of the Baptist Chair of Bible in Missouri State College, Cape Girardeau, Missouri (son of Mr. and Mrs. T. J. Messer of Hattiesburg); Rev. Jack Hamilton, son of Mr. and Mrs. J. C. Hamilton of Hattiesburg, pastor of Wildwood Church, Laurel; Rev. James Riley, son of Mrs. H. R. Riley and the late Mr. Riley of Hattiesburg, pastor of First Church, Magnolia; Rev. Sam Graham, son of Mrs. Katherine Graham of Hattiesburg, pastor of West End Church, Alexander City, Alabama.

The song leader for the revival was John Ellzey, who was for many years a member of Temple Church.

A few of the preachers in the revival married into families of Temple Church, including Dr. V. L. Stanfield, son-in-law of Mr. and Mrs. Gordon Oden of Hattiesburg and Temple, professor of preaching at New Orleans Seminary; Rev. Dick Braswell, son-in-law of Mrs. Kenneth Rice of Temple, pastor of Eight Mile, Alabama; Rev. Larry Rohman, son-in-law of Mr. and Mrs. E. M. O'Neal of Hattiesburg and Temple, pastor of Temple Church, Tuscaloosa, Alabama.

Union Ridge Reaches Age 50

Union Ridge Church, Winston County, will celebrate its fiftieth anniversary on Sunday, October 17. Plans have been made for services at 11 a. m. and 2 p. m. Lunch will be served at the church.

Union Ridge was organized October 24, 1915, under the leadership of Rev. Z. B. Kitchens. Rev. J. N. Holloway is pastor.

Southside Ordains Two, Licenses One

Southside Church, Hattiesburg, ordained two men to the gospel ministry on Sunday, October 10: John R. Klein, III, and Ben Cooley. The church licensed Dale Clark, to preach, on the same date.

Mr. Klein, a senior at William Carey College, is pastor of South Main Mission, which is sponsored by Southside Church, and is also minister of education at Southside.

Mr. Cooley is associate pastor at Southside. He also is a student at Carey.

Mr. Clark is a member of the Southside Church.

Dr. V. L. Stanfield, professor of preaching at New Orleans Seminary, delivered the special sermon.

A reception followed the 3 p. m. service. Rev. Garland McInnis is pastor.

THE SUNDAY SCHOOL LESSON—

Bezalel: Dedicated Craftsman

By Clifton J. Allen
Exodus 31:1-5; 35:30 to 36:7; 37-38

Bezalel was a dedicated worker, an accomplished craftsman. The crowning achievement of his life was the building of the tabernacle. The Israelites, having been delivered from bondage in Egypt, had come to Sinai. There, Moses was commanded to build the tabernacle, which was to symbolize the dwelling of the Lord in the midst of his people. In the tabernacle, also called the tent of meeting, was to be placed the ark, which was the depository for the tables of the Ten Commandments. The spiritual significance of the tabernacle called for the best materials and by the best skills. Bezalel was chosen to guide in this holy task.

The Lesson Explained CALLED BY THE LORD (35:30)

God had given Moses, specific instructions about the design for the tabernacle, and Moses — having come down from the mount — had called the children of Israel together and had challenged them to give generously the materials needed for the construction of the tabernacle. Moses then indicated that the Lord had called Bezalel to serve as the chief architect and builder of the tabernacle. The call of the Lord emphasizes the truth that God has persons pre-

pared for his tasks. It emphasizes further that God has a distinct purpose for individuals. God does call individuals and lay upon their hearts a sense of specific mission. We may assume that, though Moses announced God's calling of Bezalel for the work of building the tabernacle, Bezalel himself was conscious of an impression of a special assignment from the Lord. As a person skilled in workmanship, it is quite possible that Bezalel was secretly aspiring to do something worthy of his best in serving God.

EQUIPPED FOR A TASK (35:31-35)

Bezalel was God's prepared man, richly endowed with experience and skill and attitude and special endowment, to undertake the building of the tabernacle. First and foremost, he was filled with the Spirit of God. Bezalel was thus provided with the needed ability, intelligence, knowledge, and craftsmanship which would be required. We are not to think of Bezalel being suddenly equipped with these powers and skills; he was already a skilled worker. But we must certainly believe that there was a new endowment of wisdom, heightened skill, and elevated purpose to be explained in no other way than through the fullness of God's Spirit. Bezalel possessed unusual versatility with capacity for artistic design, work with various

metals and stones, carving of woods, tasks requiring delicate skills, and ability to teach and instruct others. Oholiab was Bezalel's special assistant. God gave them the abilities they needed as master craftsmen for all kinds of work.

SUPPORTED BY HELPERS (36:1-3a; 38:22-23)

Bezalel was assisted by Oholiab and a corps of skilled workers who, also, were the recipients of special skill and intelligence from the Lord. Opportunity was given for volunteers. They were to be men quickened by willingness of heart to work and conscious of ability supplied by the Lord. The building of the tabernacle, however, called for more than skilled workers; it called for the offerings of the people. In this way, all of willing heart were privileged to share, and the dedicated service of all made possible the building of the sanctuary.

Truths to Live By

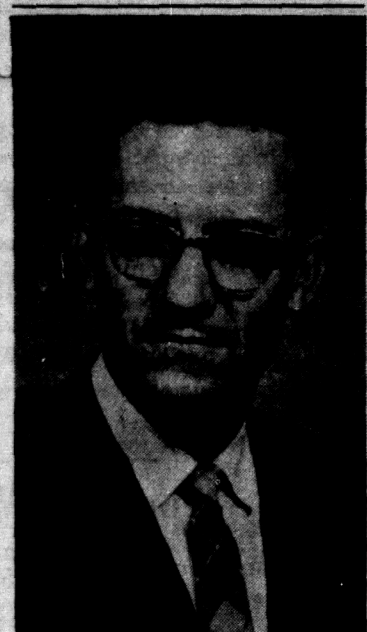
A sense of divine mission makes any vocation sacred. Strictly speaking, no worthy vocation is secular, that is, unrelated to spiritual values and significance. Every worthy vocation is holy: it is meant to be a means of service to God. God commands men to work, that they may provide for themselves and their families and have something to share with persons in need. One's vocation is a

channel through which he can grow richer in experience, more competent in skill, and more productive for the welfare of mankind. By integrity and skill and high purpose, a Christian can make his vocation a means of Christian example and Christian service. Therefore, every Christian should seek to be engaged in a vocation in which he can work with honesty and through which he can honor Christ the Lord.

Service to the Lord calls for a willing spirit.—The Lord does not coerce workers. He invites, and he commands; but he does not force. Service rendered grudgingly is not acceptable. What we do for the Lord should be done with willing heart, glad for the privilege of doing what will help to fulfil his purpose. The motive is to be grateful love. What we do through the life and ministry of a church, what we do in personal ministries to individuals in need, what we do in declaring the gospel to the lost, what we do through our gifts and offerings, and what we do through our professions and businesses and jobs and civic duties in recognition of the lordship of Christ—all should be done with glad and willing spirit.

Craftsmanship is a Christian imperative. — No Christian should feel satisfied to remain untrained, unskilled, and ineffective. A Christian is under imperative obligation to improve every faculty he possesses and develop his skills and abilities to the level of real craftsmanship. Whether one be toolmaker, window

THE BAPTIST RECORD 7
Thursday, Oct. 14, 1965



Rev. Victor Johnson

Cranfield Calls Victor Johnson

Rev. Victor C. Johnson has accepted a call to Cranfield Church, Adams County.

Mr. Johnson, a graduate of Mississippi College and New Orleans Seminary, with a B.D. degree, has been a Louisiana resident for over three years. He moved to Cranfield from the pastorage of First Church, Milville, La.

The church honored Rev. and Mrs. Johnson with a social, welcoming them to the church field.

washer, violinist, stenographer, salesman, surgeon, teacher, gardener, or engineer—the Christian should strive to be the Lord's craftsman.

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NAME _____

STREET ADDRESS _____

TOWN _____

PHONE NO. _____

Churches In The News

New Zion Church, Simpson County, has bought a house trailer to place on the church field to serve as a parsonage for Pastor Don Nerren and his family on weekends when he travels there from Mississippi College.

Kennedy Springs Church, Simpson County, has air-conditioned and brick-venered their building.

Mt. Olive Church, Prentiss County, will observe Homecoming Day on Sunday, October 17. Rev. H. T. Curbow, pastor, will deliver the morning message. Lunch will be served at the church, and the afternoon devoted to fellowship. Former pastors have a special invitation.

Friendship Church, Monroe County, ordained Grover Jackson as a deacon on September 19. Rev. H. W. Ayers, pastor, was in charge of the service. The church has an active force of seven deacons.

DeKalb Church ordained six new deacons on October 3. Deacon R. C. Kilpatrick and Rev. Frank Rush, a former pastor, read the Scripture; Deacon Roy McCoy, Sr., led in the ordination prayer. The message was delivered by Rev. David Skinner, pastor. Those ordained were A. A. Bounds, Jerome Hardy, Ralph Still, Jimmy Rogers, Billy Hutton, and Bill Wilson.



REV. HAROLD D. MILLER has assumed the pastorate of Gillsburg Church, Amite County. He was formerly pastor of Pleasant Hill Church, Pine Grove, La., for over four years.



THREE DISTINCT HONORS have come as memorials to the late Dr. Paul Dennis Rowden, whose family now lives in Hattiesburg. Reading a recent letter telling of the naming of a scholarship fund at New Orleans Seminary as the Paul Rowden Memorial Scholarship are his four children, Becky, Paige, Rick, and Robin. Last month news came that a new chapel in Atlanta, Georgia had been named the Rowden Memorial Chapel. And in Nazareth, Israel, where the Rowdens served as missionaries, the Baptist School has been named the Paul Rowden Memorial School. Dr. Rowden died in 1959. His widow, Mrs. Marjorie Rowden, now serves as Director of Public Relations at William Carey College.

Primaries Corralled In Ruleville Round-Up Banquet

The Primary Department of Ruleville Church had ROUNDUP BANQUET for Primaries and Parents on Thursday night, September 30. Primaries went dressed in cowboy duds, and as soon as the "Boss Lady" gave the "Howdy, Podner!", everyone enjoyed going through the "Chow" line. A western drama was presented by the Primaries. "It Is No Secret What God Can Do," written by a former cowboy, was rendered as a duet by Mr. and Mrs. Hollis Fraser. Mr. Fraser is minister of music and education.

Then came promotion time (by the "Boss Lady" again) and Primaries to be promoted to the Junior Department were corralled to Circle "J" Ranch, while Beginners promoted were corralled to Circle "P" Ranch.

The whole group sang "Home On the Range," Rev. Wilbur B. Webb, pastor, brought a short children's message on "Branded for Christ."

Franklin Terrell, Sunday school superintendent, gave the "Farewell, Podner!"

Mrs. Bill Ray, superintendent of the Primary Department, states that there were 68 present.

Baptist Center Opens In Brazil

Registration at the recently opened Friendship Center, in one of the poorest suburbs of Aracaju, Sergipe, Brazil, has topped the 200 mark, according to its director, Miss Maye Bell Taylor, missionary. Ninety-eight persons came the first day, and in less than a month's time the figure soared to 204. Classes are

The Percentage Plan of Cooperative Program Giving



The Percentage Plan Of Cooperative Program

By W. E. Grindstaff

For years many strong Baptist churches have set their Cooperative Program goal in terms of dollars. Each year they increase the number of dollars in their goal. They consistently give more than in preceding years.

But thousands of churches are switching to a percentage plan. Instead of setting a dollar goal, they decide to give through the Cooperative Program a certain per cent of all undesignated money received by the church. They insist this is the best known plan for giving to missionary causes.

Why?

Easy to Understand
The percentage plan is easy to adopt and carry out. Church members readily understand the percentage principle.

"If our church receives more money, then more will go to world missions through the Cooperative Program. If less money is received in our church treasury, then there will be a corresponding drop in the amount to missions."

"Our folk are willing to walk by faith. If the people give more, then our church will increase her giving. We think this leaves room for God

to bless us when we show our faith by increasing the Cooperative Program percentage."

Fair to All

It is the most equitable plan. With percentage giving the small church can give on the same level as the larger one.

"It would be unfair to ask our small church to give the same number of dollars as a large church. But on the percentage plan we often outdo our larger and wealthier neighbor churches. That makes us feel like we are closer to doing our share."

More Money for Missions

The percentage plan of giving is more productive. It produces more money for world missions.

A pastor of one of the few churches in the country contributing 50 per cent of its undesignated income to missions through the Cooperative Program said, "We give much more on the percentage plan than we would using a dollar goal."

Increases Are Easier

It is easier to increase a per cent than a flat sum.

"We use the percentage basis because this makes it easier for us to increase the

862 AT MC TAKE COURSES IN RELIGION

CLINTON, Miss. — There are 862 students taking courses in the Division of Religion at Mississippi College, Dr. E. R. Pinson, division chairman announced this week.

In a survey conducted by the division it was found that the 862 students were taking work in 24 different classes, for an average of 36 students per class.

Drawing the largest number of students were the Old Testament and New Testament survey courses, with a combined enrollment of 495 students in six classes.

Tucker's Crossing Burns Note

During the morning worship service on October 3, members of Tucker's Crossing Church, Jones County, celebrated the burning of a church note. Final payment was made on the note September 20.

Rev. Bruce Hilbun, interim pastor, was moderator. C. R. Hollifield, chairman of deacons, burned the note. A. R. Josey, deacon, led in a prayer of thanksgiving.

Preacher Alarmed

CARMICHAEL, Calif. (BP) — Doyle W. Phillips' normal Sunday morning sermon to his congregation at Cypress Avenue Baptist Church here encountered an alarming event recently. His wrist watch alarm sounded out loud and clear at 11:40 a.m. Immediately under suspicion were his 16-year-old daughter and 11-year-old son, who later indicated they really meant for the alarm to go off at 11:50 to remind their daddy he had 10 more minutes to preach.

REVIVAL RESULTS

Friendship (Monroe): September 26 — October 3; Rev. Ed Taylor, Johnson City, Tennessee, evangelist; Rev. H. W. Ayers, pastor; two additions by letter; two for baptism; 35 rededications; one other profession of faith.

DEVOTIONAL

Have Faith In God

By Paul Harwood, pastor, Lyon Church
"And Jesus answering saith unto them, Have faith in God."
—Mark 11:22

We live in tremendously troubled times which contribute to frustration, faint-heartedness, and futility. Yet, a person can live a wonderfully victorious life. Many do live so. The

Apostle Paul was a noble example. His testimony is this, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" (II Corinthians 4:8,9).

What was it that caused Paul to have such a good outlook? It was his up-look! He said, "We have the same spirit of faith... also believe..." (II Corinthians 4:13) He had faith in Jesus Christ, Son of God—crucified, resurrected, and all powerful. This, too, is the way of history for all of us. Jesus himself said,

"Have faith in God." How can we develop and have this faith in God? Observation of other people's faith and the consequent results stir us alive. A consideration and contemplation of God, all that He is, and His tremendous resources helps us. A diligent study of His word reveals Him to our hearts. Prayer takes us to His throne of Grace. Then one after another experience in our own life develops a firmer faith in God. Jesus said,

"Have faith in God." Is faith some mystical experience that comes unknown into our life? No, it is simply a belief in, and a reliance on, and a commitment to an object of that faith. We believe that an elevator will carry us to the second floor, rely and depend on it getting us there, and we get in it so that we will get there. Faith stands at the beginning so that even before we start we accept as fact we are going to get there. "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see." (Hebrews 11:1 Phillips) Jesus said,

"Have faith in God." God is the One in Whom we place our faith. B. B. McKinney has expressed that admonition as we need it in our day.

"Have faith in God,
He's on His throne
Have faith in God,
He watches o'er His own;
He cannot fail,
He must prevail;
Have faith in God,
Have faith in God.

goal each year. Someday soon we will reach a level of giving to world missions through the Cooperative Program which will be pleasing to our Lord. Then we will not be ashamed of how little we give."

The percentage plan of giving to world missions through the Cooperative Program has been used effectively throughout the Southern Baptist Convention for many years. Several state Baptist conventions have made significant progress by encouraging churches to use this plan. State leaders commend it.

The percentage plan clear-

ly indicates the exact proportion of a church's total budget receipts currently being given to world missions. It provides attainable and regular steps for increasing the proportion of Cooperative Program gifts. The percentage plan permits a much-needed annual increase.

Revival Dates

Toomsba: October 24-29; Rev. Wayne E. Riley, pastor, evangelist; Rev. Arlis Nichols, pastor of Concord Church, Rankin County, music evangelist.

Names In The News

Rev. and Mrs. William H. Ferrell, missionaries to Argentina, have moved from Olivos to Buenos Aires, where he will serve as interim pastor of English-language International Baptist Church. They may be addressed at Eduardo Costa 548, Acassuso, Buenos Aires, Argentina. They are natives of Mississippi, he of Greenville, and she, the former Opal Young, daughter of a Baptist minister, of Clinton (she was born in Port Gibson).

Gene A. Triggs of Jackson has been named a member of the Board of Directors for the New Orleans Seminary Foundation. Directors for the Foundation are all laymen and active churchmen within the Southern Baptist Convention.

Mrs. Stanley D. Stamps, missionary to Ecuador, has been selected an Outstanding Young Woman of America by leaders of women's organizations. She may be addressed at Casilla 2166, Quito, Ecuador. Mrs. Stamps is the former Glenna Morgan, of Hill County, Texas. Prior to missionary appointment in 1962 she taught school in California and Mississippi.

Rev. Robert Riley has resigned Pine Grove Church, Simpson County, to accept the pastorate of Gum Grove Church, Lincoln County.

Rev. Charles Dorris recently completed three years of service as minister of youth and music at First Church, Magee.



THE BAPTIST CHURCH OF KISKOROS, near Budapest Hungary, recently dedicated a new pipe organ. Much of the special music was by Hungarian composers. Organist was Pal Beharka, pictured above, who teaches music in the Hungarian Baptist Seminary in Budapest. (He is also pastor of the church). A choir of 10 voices sang to the accompaniment of the organ and, for some numbers, an orchestra of stringed instruments. The church, largest of the denomination in Hungary, has a total membership of 600. The church bought the new organ, which was built by the National Organ Works of Budapest, without financial assistance from outside its membership. (EBPS)



S. McComb Completes Auditorium

South McComb Church recently completed a new auditorium. The building was occupied by the congregation on September 5, at which time there was an attendance of 328 in Sunday school and more than 500 for the first preaching service. Also, a record offering of \$2643.00 was received on that day. Revival services were held the following week with the pastor, Rev. David Millican, serving as evangelist and Bernie O. Parker, minister of music, leading the singing.

The building, which seats 600, also houses adult educational space and the church

offices. Total cost including furnishings was \$100,000. Sarullo Construction Company of Greenville was general contractor with J. H. Ryan of Summit, architect.

On Sunday, September 26, dedication services and open house were held with Dr. Chester Quarles delivering the dedication message. Others on the program were R. Gordon Burt, mayor of McComb; Sam N. Alford, county supervisor; Rev. Bob G. Lynch, moderator of Pike Association; Dr. Wyatt Hunter, pastor of First Church, McComb; and Rev. T. D. Sumrall, pastor of East McComb Church.



THREE MEMBERS of the faculty and staff of William Carey College, have received word that they have been honored with inclusion in the 1965 edition of "Outstanding Young Women of America." From left to right, Mrs. Ben Chappell, instructor in the Carey Speech and Drama Department; Miss Sarah Gray, registrar; and Miss Josephine D'Arpa, assistant professor of voice in the Music Department. Two of the three, Miss Gray and Miss D'Arpa, are also alumnas of William Carey College. "Outstanding Young Women of America" is an annual biographical compilation of approximately 6,000 outstanding young women between the ages of 21 and 36.

Miss Donna Johnson, daughter of Mr. and Mrs. Cecil F. Johnson of Hampton, Ark., took top honors in the annual Nursing Scholarship Essay Contest sponsored by Baptist Memorial Hospital of Memphis, Tenn., in conjunction with Baptist Hospital in Little Rock, Ark. The winning essay on "Why I Want To Be A Nurse" earned Miss Johnson a full tuition scholarship to the Memphis school. Second place winner was Brenda Calhoun, daughter of Mr. and Mrs. Charles T. Calhoun of Mayfield, Ky. Third place went to Miss Charlotte Stophel, daughter of Mr. and Mrs. Oscar W. Stophel of Bristol, Tenn.

Tom Scarbrough is beginning his duties as part-time music director at First Church, Carthage. Rev. Kenneth Roberts, pastor.

Miss Irma Hampton has been church librarian at First Church, Crystal Springs, for 23 years. Due to failing health, she is resigning. The church (Rev. A. Estus Mason, pastor) paid tribute to Miss Hampton on Sunday, Oct. 3.

Mrs. Augustine McPhail has been Training Union director at Main Street Church, Hattiesburg, for twelve years. The church designated a recent Sunday as Augustine McPhail Day, in appreciation of her service. Dr. John E. Barnes is pastor.

Dr. Homer G. Lindsay on October 3 celebrated his 25th anniversary as pastor of First Church, Jacksonville, Fla.

Rev. Walter Gurley of Jackson has accepted the pastorate of Gum Springs Church, Simpson County. He succeeds Rev. Finley Evans who resigned to become pastor of Pilgrim's Rest Church in Copiah County.

Larry Carpenter and Tyler Moore were recently ordained as deacons at East Moss Point Church, Moss Point. Rev. Paul Leber is pastor. Rev. Joe Harbour gave the charge.

Dick Van Dyke, television comedy star, has been named honorary chairman for radio and television for National Bible Week, October 18-24, sponsored by the Interreligious Laymen's National Committee.